

THE
FOLLOWING COLLECTIONS
OR
PIOUS LITTLE TREATISES,
TOGETHER WITH THE
LIVLE OF S. CLARE
AND
DECLARATIONS VPON IT,

Are printed for the use of the

ENGLISH

POOR CLARES IN AYRE.

*An Index whereof begin's in the sequent
page.*

This shall be unto you a direct
ay. *Is. 35. 7. 8.*

You shall not decline, neyther to the
ht hand, nor to the left. *Deut. 5. 7. 32*

— † —

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PERMISSV SUPERIORVM. 1684.

R. Howman



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TO THE READER.

BELOVED and DEVOUT READER, tho' this BOOKE, as to the whole, and every part thereof, might reasonably be judg'd very cōvenient and usefull, at least for all Poore Clarisses; yet (as appear's by the TITLE) it is desig'nd, fitted out, and printed, particularly by the CARE, and for the Vse, of the ENGLISH POORE CLARES OF AYRE; in the Diocess of S. Omers Who signally observe theyr INSTITUT, and ORDINANCES upon it, in their NATIVE PURITIE, living accordingly, in the TRUE SPIRIT of S. CLARE, under the GOVERNMENT, and DIRECTION of theyr HOLY ORDER, as both RULE and DECLARATIONS prescribe, Teache and earnestly recommen'd unto them.

Fiat, Fiat.

TO THE READER

✻:✻:✻:✻:✻:✻

Imprimatur actum in Vicariatu
Andomarenfi, die tertiâ Novem-
bris 1684.

De Mandato

B. DE LARRE Secret.



A PIOUS COLLECTION

Of severall profitable directions and devotions fitted for the English

POOR CLARES

In order to the better observance of their holy

INSTITUTE.

Very usefull and necessary for all Religious Persons both men and woemen.

A Morning Exercise, on Sunday.



ALL to mind this sentence : *Hæc dies quam fecit Dominus, exultemus & lætemur in eâ.* This is the day that our lord hath made let us rejoyce and be glad in it. Remember your duty and obligation unto Almighty God, being carefull to spend the day wholly in his service and prayse, and particularly this day honour the most Blessed Trinity, thanking those three divine Persons for the benefit of our Creation, and for all others bestowed either upon your self, or any other in the behalfe of man.

A

On Muunday Morning.

C All to mind this sentence. *Surge, exi facis pronus in terram.* Arise, why lyest thou groveling on the ground. Remember your banishment and punishment or suffering of being deprived of the presence of Almighty God, and the company of the Angels, and pray that after your death you may be united unto them offering this day to honour them, but especially your good Angel, beseeching him and all the others to pray for the state of the Holy Church and that we may so use this our warfare that after death we may reign with them in all eternity.

Tuesday Morning.

C All to mind this sentence. *Surge qui dormis, & exurge à mortuis, & illuminabit te Christus.* Arise thou that sleepest with the sleep of death and Christ will illuminate thee. Remember that Christ and his holy Ghospell are the lights of the Church, and endeavour you to follow the same better then you have hitherto done: offering this day to honour the holy Apostles, Patriarks and Prophets, beseeching them to pray for the conversion of all Heathens, Infidells, and for all those that are out of the Catholick faith, particularly in England.

Wednesday Morning.

CAll to mind this sentence : *Surge & comede, grandis tibi restat via.* Arise and eate, thou halt yet a great way to go. Think how farr you are from vertue and the perfection of your holy Foundress and Saints of your Order and pray them that they will obtain you strength and force to follow their examples with greater fervour then you have hitherto done, offering this day wholly to their honour, beseeching them to pray for the good and reformation of the whole Order, and for all Holy Orders.

Thursday Morning.

CAll to mind this sentence. *Surgite quid dormitis, surgite & orate ne intretis in tentationem.* Arise why do you sleep: Arise and pray least you enter into temptation. Consider what occasion you give your self to enter into temptation in negligently employing your time, and being slothfull and dull in holy prayer and spirituall Exercises, offering this day in honour of the Confessours, beseeching them to obtain for you new fervour of spirit and constancy in the service of Almighty God, and to pray for the comfort and releasement of the souls in Purgatory.

Friday Morning.

C All to mind this sentence. *Surge , propeta amica mea & veni.* Arise, make hast my beloved and come. Think that our sweet saviour calleth you to shew you what he hath suffered for you, out of the great love he beareth you. Desire gratitude for the same. Resolve that you will with patience suffer all such temptations and contempts as it shall please him to send you : And offer this day wholly in honour and memory of his bitter Death and Passion, the sorrowes of his holy Mother, and beg the suffrages of all the holy Martyrs beseeching them to pray for all those who are in any affliction, or desolation be it corporall or spirituall.

Saturday Morning.

C All to mind this sentence. *Surge , redde quod debes.* Arise & render what thou owest. Think what you owe unto Almighty God by the vowes of Poverty, Chastity, and obedience, and what you do not pay in this world you must satisfy in the next. Wherefore offer your self this day wholly to honour the most glorious Virgin Mary with all the other Virgins beseeching them to obtaine grace that you may be more diligent in the observance of your vocation, and also to pray for the comfort and constancy

of all the Catholicks in England , and the conversion of the same.

Frō your rising till you go to the work-house.

HAVING said one of the foresaid sentences that befitte the day ; you must rise with all speed offering your intention according to the same and immediatly being risen , kneel down, and Kiss the ground with an Elevation of heart unto Almighty God , giving him thanks for having preserved you that night , and brought you unto the beginning of the day beseeching him you may employ it in his service.

In dressing your self say these sentences following as they are set down.

In putting on the Habit, say.

INDuat me Dominus novum hominem qui secundum Deum creatus est in iustitia & sanctitate veritatis.

O Lord cloathe me with the new man , who according to God is created in justice , and sanctity of truth.

In putting on the cord.

Cingat me Dominus iungulo fortitudinis , ut viriliter perseverem in Dei servitio.

O Lord gird me with the girdle of fortitude & strength , that I may persevere couragiously and with alacrity in thy holy service.

In putting on the Scapular.

Ponat Dominus in corde meo jugum in memoriam
Passionis & Sanguinis ejus.

Our Lord lay his yoke on my heart as a memoriall of his Passion and blood.

In washing your hands or face.

Amplius lava me Domine ab iniquitate mea, & à
peccato meo munda me, meritis Domini nostri
IESV CHRISTI filii tui qui dilexit nos, & lavit
nos à peccatis nostris in sanguine suo.

Wash me O Lord yet more from my iniquities, and from my sin make me cleane through the merits of JESUS CHRIST thy only son, who hath loved us and washed us with his precious blood.

In putting on the Cloake.

Cooperiat me Dominus IESVS clamyde munditiæ
& castitatis, ut nullum præter Iesum amatorem
admittam.

Cover me, O Lord, with the mantle of cleanliness and chastity that I may admit of no other lover then my saviour JESUS.

In putting on the Kercher.

Tegat me Dominus tegumento penitentia contra in-
sidias Diaboli, ut non prævaleat inimicus contra me.

Cover me, O Lord, in the shroud of Penitence against the snares of the Divell, that my enemy may not prevaile against me.

In putting on the Veyle.

A Cipiam velamen sacrum quod seram usque ad Tribunal eterni Iudicis : ni omnia flectuntur genus : recordabor meipsam , mundum , & sprevisse & penitus reliquisse , ac in veritate me Dominum te u subiectisse , ei que tamquam sponso me coniunxisse. Ille contra adversa omnia me defendat , & secum in vitam eternam recipiat. Amen.

I will put on the sacred veyle , which I shall appeare in before the Tribunall of the Eternall Judge , to whom all knees do bow. I will call to mind , that I have despised , & forsaken both the world and my self , to be subject in reall truth to my Lord JESUS - CHRIST , and to joyne my self unto him as to my spouse. May he defend me in all adversities, and receive me to himself into life everlasting. A M E N.

After : or , in saying each one of these sentences reflect either on your intention in directing your works that day. Or , consider how great a benefit Almighty God hath bestowed on you in giving you that day to spend in his service, whereby you may glorify his divine Majesty , increase your own merit, and satisfy for your negligences past. Call to mind what the souls in Purgatory and thousands in the world would do

if they had the same means : and also think that it may be the last day that shall be granted you in this life.

Being drest , make hast unto the Quire , with out forrein cogitations , recollecting your self , and keeping diligently your sight , and at the entering into the Church , after the saying. *Asperges me &c. Thou shalt sprinkle me &c.* In the taking of holy water. Say , *Domine in multitudine misericordie sue introibo in domum tuam , adorabo ad templum sanctum tuum in timore tuo.* Lord in the multitude of thy mercy I will enter into thy house : in thy feare will I adore thee in thy holy Temple : and kneeling downe at the Perentory say. *Adoramus te sanctissime Domine Iesu Christe , hic & ad omnes Ecclesias tuas , & benedicimus tibi , quia per sanctam Crucem tuam redemisti mundum.* We adore thee o most holy Lord JESUS CHRIST , here , and in all thy Churches , and we blest thee , because by thy holy Crofs thou hast redeemed the world.

After , being in your place , or before the B. Sacrament , imagin Almighty God present , as indeed he is , and adore him with the greatest reverence and humility you can , representing unto your self his Majesty , Power , and Goodness. Accustome your self to this in all your Examins , especially that of the morning , noon , and night : and as much as you can in whatsoever exercise you undertake,

A Morning purpose.

First : give thanks unto Almighty God for having preserved you that night, and delivered you from so many misfortunes both spirituall and corporall which since your going to bed thousands have fallen into.

2.^{ly} Examine your conscience, and see wherein you have offended that night, and if you find any thing, humbly crave pardon, begin by Gods grace to amend, and to spend the day wholly in his service.

3.^{ly} Offer your self in all that you are, or may be able to perform by your corporall forces or spirituall powers unto Almighty God, especially that which you shall do that day with the intention for which you offer your actions, in union of the life, death, and Passion of our blessed saviour Christ Jesus, the merits of his most glorious Mother, beseeching his divine goodnes to dispose wholly and entirely of you, as may be most to his honour, and the good of your soule in confidence of which resolve and endeavour to receive all things that day from his holy hands with equall indifference, beholding them as coming from his fatherly hands and providence, and the love with which he sendeth them.

4.^{ly} Make a renunciation of your proper will passions, and wicked inclinations, or what soever may hinder you in the way of perfection and true conformity to the divine will.

5ly. Call to mind what your Obediences are like to be, and with whom you are to converse and how you ought to carry your self for the gaining of vertue and overcoming of imperfection; but particularly bend your spirituall forces against that vice which you find most to hinder you, and that you are most apt to fall into, purposing and resolving on such means as when the occasion presenteth it self, you may by the grace of God overcome it, calling to mind at that present your good purpose.

Offer these your good desires unto Almighty God acknowledging that without his grace you could not have made them, confessing your own weakness, and force of your externall and internall enemies. Wherefore earnestly and humbly beg his assistance by the intercession of his holy and blessed Mother, whose help instantly crave, as also the aide of your good Angell, with the Saints you are most devoted unto, and if you have leisure say the prayers following. *O Domina mea Cr.* O my lady, &c. as in the Primer. The oblation of the 7. Aves. with this Prayer unto your Angel Custos.

O most loving Angel, my Gardian, Tutor, Maister, Guide, Governour, and defender, wise Counselour, and my most faithfull friend, to whom I am commended by the goodnes of God our sweet Saviour from the instant of my birth unto the last period of my life: What reverence do I owe you, knowing that you are present

with me? And with what devotion ought J to serve you in respect of the great care you have of me? And what confidence ought J to have, having you at my side in all occasions to defend me. Teach me then, O holy Angel: chastise me, conserve, and conduct me the right and assured way unto the heavenly Jerusalem without permitting me to do any thing in your presence which may be offensive in your sight, and which J dare not undertake before another without shame. J beseech you present unto our Lord my miseries and wants, & obtain me a remedy of his infinit goodnes. Watch when J sleep, and be not wearied when J am tired: stay me when J am ready to fall: raise me up when J am fallen, direct me when J am gone astray: fortify me when J am weak: illuminate me when J am assailed: check the rage of my suttie enemy, and at the houre of my death defend me from the infernal dragon, that being guided and assisted by thee J may arrive unto the glorious dwelling place, and thou rejoyce in my good, and J in thy glory, & our Lord King of all glory be honored in us world without end. Amen.

These Prayers being ended prepare your self to Prime according as it is set down in the direction for the Divine Office, being carefull to carry your self with all fervour and devotion, observing well your thoughts: considering that you are not only in the presence of Almighty God, but also exercising the office of Angels in Gu-

ging his holy prayſes. Having done this ; exerciſe your ſelf as you have been taught untill it ring to Maſſ , and be carefull to obſerve this manner in all other houres. When the *Litanies* are read do not ſit fiddling with your fingers, turning the leafes of your book , or looking about you, but imagin you are a poor beggar full of miſeries , afflictions and neceſſities , and that for your greate unworthines to preſent your ſelf before the divine Majeſty of God , you beg almes through the interceſſioun of his Angels and Saints , conſidering that one of them alone is able to ſtrike down infinit men. Likewise you are not only to pray for your ſelf , but alſo our Benefactors, and our poor Country: wherefore endeavour to read them with great devotion , and when they are finiſhed make a ſhort examin as you did after Maſſ: and prepare your ſelf to go to *Sext* : In the reading of which, exerciſe your ſelf in the way to Jeruſaiem , obſerving the ſame directions: which were ſet down for *Prime*. When Office is ended make your Examin again, and when the ſigne is given read the *Pater noſter* with great devotion and attention for the Benefactors, which being done the ſign will be given to go forth of the Church: then obſerve that modeſty and reverence which you have been taught. At the firſt entrance being in your cell kneel down, and Kiſſ the ground, offering your little work of Obedience of making your bed unto Almighty God, and exerciſe your ſelf in the way to Jeruſalem.

untill it ring to the Work-house, and then take a point therein which is ordained for that time.

From the work-house till dinner.

BEing come unto the Work-house and *Veni Creator*, being said, Prepare your self to read the dirge with all devotion and attention. Consider in what great necessity the soules in Purgatory are, what paines they suffer, and that if you be diligent in praying for them, you may be a means to releafe them: Almighty God having perhaps ordained you for that end: but if you be unmindfull and negligent in the performance thereof, they may be detained from his divine presence through your fault, and also he will permit others when you are in the like case to forget you, and neglect to assist you: wherfore endeavour to be very attentive, and devoutly recollected in reading. After the Dirge, the beads are read, unto which give great attention, and read them with devotion: the rest of your time in the Work-house exercise your self in the way to Jerusalem, carryng your self with all modesty & stillness. When, it ringeth to the second Mass. (*Signum magni Regis est*) (Tis a signe that a great King is at hand) being come into the Church offer your self unto Almighty God, & make some reflexion on your Exercise & carriage in the workhouse. In time of the 2. Mass Exercise

your own devotions. When you go to None observe the directions which were set down for Prime exercising your self in the way to Jerusalem. None being read make your Examination how you have spent your whole forenoon : for better doing of which crave the assistance of our sweet saviour , begging pardon where you have failed , and make new resolutions for the performance of what you purposed in the morning , and the exercising vertue in all occasions. After which consider that it is a punishment due to sin that you must now leave the bread of Angels which is holy meditation and Prayer to feed vpon corporall meats : which punishment is due unto the children of Adam ; wherefore humbly submit your self unto it , considering the great hunger , which the poore soules in Purgatory do sustain in being deprived of the presence of Almighty God, and with hearty compassion and great devotion read the *De profundis* for them. Going down, with Grace use what is appointed in the way to Jerusalem. When you sit down at the table you may behold our B. Saviour according to that foresaid exercise, who lived in this world 33. years, and humbly submitted himself unto all penances due unto men for their sins : wherefore beg grace to use this Corporall food , because it tis his blessed will and give your body its necessities , not using therein superfluitie to please nature or sensuality : but season your meat in the wounds of our

B. Saviour : and drink from the delicious fountain of his sacred side, mingled with the gall and vinegar which he drank for your sake, Being at dinner give your attention wholly to that which is read at the table. At twelve of the clock exercise that which is appointed in the way to Jerusalem, saying. *Christus factus est pro nobis obedi-* *ent* after which you may return to that which is read at the table. When you have dined, make some little reflexion how you have behaved your self: if you find to have fallen, humbly crave pardon, purposing to amend. At the going up, with Grace exercise your self in the way to Jerusalem.

From Dinner untill the Examen at night. When Grace is finished read your Pater nosters for your benefactors; When you come to your Cell you may stay there untill it ring to the work-house, employing your self in reading writing, or keeping your devotion, or doing some other thing which you desire. When the Bell calleth you to work, exercise your self there according to the same directions, which are set down for the forenoon, using the Way to Jerusalem, After your beads are read untill it ring to Evensong. And then leave your work saying. *Hoc signum est.* And making what hast you can into the Church, being kneeled down either in your place, or elsewhere, make your short Examen; which being don read the little office, if you have not read it before; Keeping your Devotion untill it ring up to Evensong: in the reading of which

observe well your thoughts, and the manner which was set down from *Prime*. The Office being ended prepare your self to Meditation, and afterwads the signe being given, make your short Examen, as it is set down in the directions for mentall prayer. When you go forth of the Church, employ your self in the way to Ierusalem untill you go to Collation, where when you have time in considering the Mystery of the Washing of the feet give your attention to that which is read at the Table. when you have ended Collation, you may read that which you meane to make your Meditation of, if you have not read it before, or do not take that which is read at the table : being-sure never to omit the matter before Meditation. The best time to read it is the quarter before five. when the signe is given after Meditation, going up from Collation use the way to Ierusalem, and continue the same untill Recollection : then kneeling in your place, make your Examen : First, present Your self before Almighty God and give him thanks for all the benefits you have received that day : in particular esteeming your self as unworthy of them as any creature on earth, or the soules in Hell : as also the miseries both spirituall and temporall, from which he hath delivered you, to be as many and as great as are, or might have fallen upon any in the world.

Secondly, beg grace to see the offences committed that day acknowledging your unableness

to do the same without his special assistance.

Thirdly : how you have spent that day with obedience, and exercises you have had, weighing wherein you have failed by omission or commission, in thought, word, or work, towards Almighty God, your sisters and your self : how you have exercised your interior powers, your senses, particularly your sight, and especially how you have observed the services and exercises of your Religion, whether you have governed your exterior with that modesty, mortification, submission and mildnes, that you are taught.

Fourthly : if you see your self to have overcome any imperfection, give thanks unto Almighty God, and where you find to have failed and offended, humbly crave pardon.

Fifthly : purpose with his holy grace to be more carefull and watchfull over your self the day following, making such resolutions as may help you most for the overcoming of that vice wherein you find your self that day to have sinned in.

Then say the Prayer following.

I Confess unto you, O Lord God omnipotent Creatour of heaven and earth, all my sins which ever I have committed even from my infancy untill this present houre wittingly or ignorantly, and particularly this day in thought word, or work. To you, O Lord only I confess my offences and beg pardon for them

as being innumerable: therefore I humbly beseech thee to forgive and forget all, whereof thou knowest me guilty in all my life past, and enkindle in me a fervent amendment with faith, hope, and charity, O mercifull, O pittifull o sweet JESUS sonne of the B. Virgin Mary.

Going to your cell make use of that which is ordained in the way to Jerusalem, and during that time you are undressing your self, call to mind the strict account, which you are to render unto Almighty God when the day of this life is ended: also of the uncertaintie to live untill the next morning, much less any longer, reflecting how many miseries may and will fall upon thousands before your uprising: and alwaies before you go to bed kneeling commend your self to our sweet saviour, and his blessed Mother with your good Angell, Kissing the ground and the Crucifix. Being laid in bed, think you lay your mouth to the sacred side or feet of our sweet Saviour, saying the prayer following.

O most sweet Lord JESUS CHRIST in union of the love which caused thee to create for us this corporall rest, and disdainedst not thy self to take the same whilst thou livedst here on earth: I do make use of the same to fulfill the necessity of my body, that it may be more prompt and ready to serve thee. Amen.

✠ O Lord only I confesse my offence and beg pardon for them

Before sleeping say thus.

O Most sweet J E S U S let me now rest upon thy sacred breast, and grant me to fetch my breath out of thy most sacred heart, that thy sweet spirit may flow into my soul, vivificate my mind and vnseparably unite me unto thee sweet J E S U S; so often as this night I do fetch my breath, so many millions of praises I beseech thee receive from me.

Vnto your good Angel say.

O Angell of God who art my keeper, illuminate, preserve, rule, and govern me committed to thy charge by the supernall power this night and evermore, *Amen.*

A direction how to say the way to Jerusalem.

1. **A**T five a clock when Meditation is ended, going to put off your cloake, take the Mystery wherein our saviour took leave of his B. Mother.

2. When it ringeth to Collation, that which is then present, his going unto the place where he made his supper.

3. When you are at Collation, the washing of the feet.

4. That of the Institution of the most B. Sacrament, the which continue till the end of *Compline*.

5. Then take our saviour's going into the garden with his disciples.

6. When the B. Sacrament is seen, the three prayers which he made in the garden.

7. Going forth of the Church, his betraying.

8. In your cell his being at Annas's, and leave him there untill *Matins*; at which time go with him to Caiphas, and find him there at *Prime*.

9. Under which go with him to Pilate, and from thence to Herod.

10. At *Terce* take the Mystery of the white garment.

11. At *Sext* the whipping and crowning with thorns, Going forth of the Church, our saviour's being lead and shewed to the people.

12. Making your bed, remember the three sentences of death which were given against him.

13. Going to the Workhouse his going with his Cross to be crucified, and passing through the golden gate.

14. In the workhouse the three falls: the meeting of our sweet saviour with his holy Mother, Simon Cyrenean, & Veronica.

15. Going forth from the Workhouse, the carrying the Cross up Mount Calvary.

16. Between the two peales to *None*, his sitting naked upon the stone.

17. At *None*, the nailing to the Cross.

18. Going down to Grace, how the Cross was reared up and set in the place where it was to stand.

19. At twelve a clock behold our saviour hanging on high upon the Cross, saying these first words, *Father forgive them for they know not what they do.*

20. From *evensong*, exercise your self in the 7. words: the piercing of our Saviours side: his taking down from the Cross, and lyng in the lap of his Mother, his buriall, and descending into Limbo.

How to apply the seaven Words.

1. **F**ather forgive them for they know not what they do. Here pray for all those that are in mortall sin: for all Heathens, and Hereticks, and beseech Almighty God to illuminate their hearts, and pardon their offences.

2. *This day thou shalt be with me in Paradise.* Pray for the happy departure of all faithfull Christians, and releasement of the soules in Purgatorie.

3. *Son behold thy Mother:* and again, *Woman behold thy son.* Recommend to our B. Lady your self, your Parents, kinred and Benefactors and the state of the whole church: beseeching our sweet Saviour to give her unto us for Patroness, Mother, and Advocate, and grant us grace to serve, honour, and obey her.

4. *I thirst.* Pray that wee, and all creatures may continually thirst after justice and the perfect love of God,

5. *My God, my God, why hast thou forsaken me.* Here pray for the comfort and assistance of all in temptation or affliction, either spirituall or corporall.

6. *It is consummated.* Beseech Almighty God that his holy will may be accomplished in you, and all creatures to the perfect praise of his most holy name.

7. *Father, into thy hands I commend my spirit.* Pray that as he recommended his to his heavenly Father, our soules may be protected by him in this life by the fruition of his holy grace, and in the next received to that beatitude which by his death and Passion he ha's purchased, for us.

The 7. Ave's which are to be read for the 7. sorrowes of our B. Lady; you may take according to your devotion, or these following.

1. **T**He departure of our sweet Saviour when he went to make his last supper.

2. When S. John brought her word of our Saviours being apprehended, and his cruell usage,

3. When shee mett him bearing his Cross.

4. When shee beheld him crucified upon the Cross.

5. The cruell piercing of his sacred side.
6. When shee had him dead in her lap.
7. When shee parted from the body of her deare son at his buriall.

Considerations on the 3. Pater nosters, and Aves which are said at the shewing of the B. Sacrament: in honour of the Prayer in the Garden, offering your intention to gain the Pardon.

1. **S**ay the first *Pater* and *Ave*, in honour of the unspeakable love with which our sweet Saviour made oblation of his dolorous agony, craving by the merits of the same, that our sins may be forgiven us, and that we be reconciled to his heavenly Father, and obtain strength and comfort in our temptations and afflictions.

2. The 2. *Pater* and *Ave*, in honour of the entire resignation with which our B. Saviour offered his Prayer: crave thereby grace to conform our selves unto the divine will, and attain perfect union with Almighty God.

3. The 3. *Pater* and *Ave*, say in honour of our sweet Saviours perseverance in his most painfull prayer, beseeching him that by the merits of the same wee may not leave of the good once begun for the repugnance wee feel, or want of consolation therein, but with love and confidence persevere to the end.

After your Examin at night, you may salute our B. Lady with these 3 Ave's.

1. **B**Y the first beseech her that she will obtain for you pardon of all your sins, and especially those you have committed that day.

2. That shee will please to present all your works unto her blessed son, rendring them agreeable by her merits in whatsoever is wanting on their part.

3. Recommend your self unto her, and beseech her that shee will preserve you from all sin deceits and illusions of the divell, and particularly from all evils.

*How to say your Pater noster's and Ave's
in thanksgiving unto Almighty God
for his benefits either for night or
any other time.*

1. **T**He first *Pater* and *Ave* address to the right hand of our sweet Redeemer offering to his Eternall Father, the precious blood which issued out of his most sacred wound in thanksgiving for the benefit of your Creation and the Creation of all others, as also of all things created for mans use.

2. The 2. address unto the sacred wound of his left hand in thanks giving for the benefit of

conſerving you from evils, and the like for others.

3. The 3. addreſſ unto the wound of his right foot in thanksgiving for the benefit of your Redemption, and the like for others.

4. The 4. addreſſ unto the ſacred wound of his left foot in thanksgiving for the benefit of your vocation, and all others on whom he hath beſtowed the like.

5. The 5. addreſſ unto the ſacred wound of his bleſſed heart, for all generall and particular benefits, either ſpirituall or corporall, which with ſo great love he hath beſtowed on you, and all creatures.

An Exerciſe for Maſſ.

FIrſt know that Maſſ is a ſacrifice, wherein is offered the very ſame body and blood of our Saviour, that was before offered upon the Croſſ, and was infinitely able to redeem infinite worlds: and ſith the world is ſufficiently redeemed with one redemption, he gives unto every one ſuch and ſo great grace, as he hath prepared himſelf to receive: therefore, like as a man that fetcheth water forth of the ſea cannot want for any ſcarcity that is there, yet he may want by reaſon of the littleneſſ of his veſſell: even ſo no man need want grace coming unto this holy ſacrifice if the veſſell of his heart be of ſufficient bigneſſ. Wherefore prepare your ſelf worthily,

and beg such grace, devotion, reverence and attention, as the worthines of the sacrifice following requires,

The Exercise.

THe Priest signifieth God, the Altar the church; and as the Altar is of many stones, so is the church of God, of many people. Wherefore you must not heare Mass for your self alone, but for the whole church: for since he is a common Lord, he is not delighted with particular service,

A Prayer before Mass.

O Good JESUS vouchsafe me the vertue of your holy grace, and grant I beseech you that I may purely assist at this divine sacrifice of the holy Mass to the eternall praise of your holy name in memory of all that you have been pleased to suffer for my sake, and for all mankind.

When the Priest saith the Confiteor.

Consider the offences of our first parents with those of the whole world, and in particular those which you have your self committed, and at the *Kyrie eleison*, aske most humbly pardon for them, and beg grace for amendment.

At Gloria in excelsis.

Consider how the Angels in heaven rejoyce at the conversion of a sinner, wherefore beseech them through the great desire they have of mans salvation to aid and assist us, and all creatures to obtain the same.

At the Epistle.

Consider that this World is a place of Penance, and be sorry that so few do embrace the same, but follow vain pleasures and delights: and beseech Almighty God to enlighten their hearts, and offer your self to suffer whatsoever it shall please him to lay upon you, begging grace for the same.

At the Ghospell.

Consider what pains our Saviour took in this world going from one place to another, preaching and inviting all men to follow his most perfect example and doctrine, begging by the merits of his pains and labours, that you may be a true follower thereof.

At the Creed.

Think what a multitude of people were converted by the holy Ghospell; and nevertheless

how many there are which remain in blindnes, and wil not be lightned, for which be heartily sorry, and beseech God to convert them, but principally pray for the conversion of England,

At the Offertory.

Consider the promptitude with which our sweet Saviour offered himself into the hands of his heavenly Father to suffer his bitter death and Passion for your Redemption, and all mankind. Wherefore offer your self wholly to his divine goodnesse with your vowes of obedience, Poverty, and Chastity, purposing from thence forward to be crucified by these three nailes to the Cross of all mortification,

At the Preface.

Consider how our sweet Saviour raised Lazarus after he had been dead four daies: and thence you may draw comfort and confidence, that although you find many evil customes in your self, all hindering you from the true service of God: yet acknowledge that he is able to raise and deliver you from them all. Wherefore you must purpose strongly to resist them according to the grace and strength, which it shall please him to give you.

At Sanctus.

Consider how the Angels in heaven do continually praise Almighty God, and how pleasing their service is unto him: wherefore pray unto them to obtain for you such fervour of spirit in this life that at your death you may be worthy to be assisted by them in heaven.

At the Canon.

Consider the unspeakable love of our Saviour in offering himself for you in this most holy Sacrifice: weighing his Majesties greatnes and Omnipotency, which is therein contained: and here you may pray for the intention of the whole church, and for all those you are to pray for that day.

*A prayer at the Elevation of the most
B. Host.*

Adoro te Domine Iesu Christe & benedico tibi, qui pro nobis in cruce moriens redemisti mundum. Adoratio Christi immaculata Crucis hostia, morte tua nos amara fac redemptos luce clara tecum frui gloria. Deus propitius esto mihi peccatori. Aufer a me quicquid tibi displicet. Infunde in me quicquid tibi placet. Converte me totum tuum dulcis Iesu, Deus meus. Amen.

I adore thee o Lord JESUS CHRIST, and

J bleſſ thee who dying on the Croſſ for us, haſt redeemed the world. Haile holy fleſh of CHRIST, immaculate hoſt of the Croſſ, Make us, redeemed by thy bitter death, to enjoy with thee in glory, eternall light. God be mercifull to me a ſinner. Take away from me all that is diſpleaſing to thee; infuſe into me all that is pleaſing to thee. Convert me wholly to thee ſweet JESUS my God. Amen.

A Prayer at the Elevation of the Chalice.

Sanguis tuus Domine Ieſu Chriſte pro nobis effuſus, ſit nobis in remiſſionem omnium peccatorum noſtrorum, negligentiarum, & ignorantiarum noſtrarum: in robur & augmentum fidei, ſpei, charitatis, gratiarum, & virtutum: in cautelam vitæ in adoptionem gloriæ æternæ in abſolutionem omnium fidelium defunctorum & omnium pro quibus orare tenemur. Amen.

Let thy blood, O Lord JESUS CHRIST, which was ſhed for us, be a remiſſion of all our ſins, negligences and ignorances, a ſtrengthening and encrease of faith, hope, charity, graces, and virtues, a caution to my life, an adoption to eternall glory, an abſolution of all the faithfull departed, and of all for whom we are bound to pray. Amen.

Whilst the Pater noſter is ſaid.

Conſider who made this Prayer, and joyne your intention with the Prieſt's, who re-

peateth it for the necessities of the whole church.

*An Exercise for the 5. Pater nosters after
the Elevation.*

1. **F**irst you make a particular intention to get pardon, and to dispose your self to receive the Blessed Sacrament, either corporally or spiritually for the which observe this exercise.

The first *Pater* and *Ave*, address to the right hand of our B. Saviour beseeching him that the precious blood which issued out of this his sacred wound may serve you for a bath to wash and purify you from all staines and spots of your sins, and particularly those which you have committed since your last confession.

The 2. address to the left hand, beseeching him that the sacred blood which issued from the same may serve for a spirituall balsome to cure all your infirmities, and spirituall sickneses.

The 3. address unto the wound of his right foot, beseeching him by his sacred blood which issued forth thereof, that it will please him to adorn you with the garment of charity, and purity of heart and mind.

The 4. address to his left foot, beseeching him that his sacred blood which issued forth of this wound may lighten the eyes of the soule to know his greatnes, feare his justice, and love his goodnes.

The 5. address unto the sacred blood which issued from thence that he will pardon and extin-

guish all your inordinate desires and affections and unite your heart to his through perpetuall love and continuall memorie of him.

A Prayer before spirituall Communion.

O Pie Domine Iesu Chrīste, qui huc propter me venisti, & te mihi in panem quotidianum, imo in omnem desiderabilem usum tribuisti; vellem te libenter etiam in Sacramento suscipere, sed heu non audeo, nec possum accedere, quia timeo te offendere propter indispositionem meam inimicam & tamen scio quod sine te vero cibo non possum vivere: quare humiliter te rogo ut licet non sumam te sacramentaliter, me tamen reficias & ad me descendas spiritualiter & velis mihi gratiam impartiri, quam te devotè sumentes debent sentire. O bone Iesu noli me despicere, noli me indignam famulam tuam transire; sed digneris ad me venire, mecum manere, & effectum tuos in me operari. Amen.

O most pious Lord JESUS CHRIST, who camest hither for me, and hast given thy self to me for my daily bread, yea to every desirable use: J would willingly receive thee even in the Sacrament: but alas J dare not, nor can J approach, because J am afraid to offend thee by reason of my indisposition offensive to thy eye: and yet J know that J cannot live without thee the true food: Wherefore J most humbly beseech thee, that altho J do not receive thee Sacramentally, yet that thou wouldst refresh me, and come down to me spiritually, and impart unto me that grace, which

which those that receive thee devoutly must feel.
O Good J E S U despise me not, and pass not by
me thy unworthy servant, but vouchsafe to
come to me, and to remain with me, and work
thy effects in me. Amen.

*An Exercise to be said by word or heart
when you Communicate spiritually
or corporally.*

1. **W**Hen the Priest saith *Domine non sum dignus*, say interiorly at the 1. time. O
my God J am not worthy for the multitude of
my sins that the earth should beare me.

2. At the 2. O my God J merit not to lift
up my eyes to behold the heavens.

3. At the 3. O my God, J am she who for
my iniquities merit no other then hell; but not-
withstanding, O infinit goodnes, leave not to
visit me.

*A devout Prayer to be said in time of
Communion.*

OBone J E S U, dilecte mi, charissime mi, amor
meus, dulcedo cordis mei, vita anima mea. O a-
eternum bonum meum, melliflue J E S U miserere mei,
uni me tibi intimè ad gloriam nominis tui. Amen.

O good J E S U, my beloved my dearest, my
love, the sweetness of my heart, the life of my
soule. O my Eternall good, mellifluous J E S U

have pittie on me , unite me to thy self most intimately, to the glory of thy name. Amen.

Another.

O Light increated, illuminate my darkneſſ, illuminate my underſtanding with pure knowledge, replenish my memory with holy remembrance and chaſt thoughts, ſet my will on fire with a holy and enflamed love, quicken my ſoule and make that J may taſt the vertue of your holy preſence, and by the ſame ever remain in me, and let me remain in you. Amen.

A Thankſgiving after you Communicated ſpiritually or Corporally.

Gratias tibi ago Domine JESU CHRISTE, qui me tantis Sacramentis ſpiritualibus reſeciſti ; indulge Domine obſecro reverentiam , mane mecum per gratiam, & fac me hodie & ſemper tuis obedire mandatis, ut effectus & virtutes hujus Sacramentis ſentiam. Amen.

J give thee thanks. O Lord JESU CHRIST, who haſt refreſht me with ſuch great ſpiritual Sacraments : grant me, J beſeech you, reverence; ſtay with me by your grace, and make me this day, & alwayes obedient to your commands, that J may feel the effects and vertues of this Sacrament. Amen.

When the Priest sayes Agnus Dei.

Consider how your sweet saviour is the lamb of God who hath offered himself for all the sins of the world, and is now at the right hand of his Father to be the Advocate and Judge of sinners. Pray him humbly to pardon you your offences, and make you worthy spiritually to receive him, which indeavour to do with the Priest in the devourest manner you can, and with the greatest affection you are able.

When the Priest saith the last Collect or Prayer.

Give thanks unto the holy Trinity for having granted you so great a benefit as to be present and prataker of so worthy a Mystery.

At the last Dominus Vobiscum.

IMagin as if you heard the sound of the Angels trumpet, wherwith our Lord at the end of the world will call to Judgment, and beseech him to give you grace to be ready and prepared against that day.

When the Priest saith Ite Missa est.

Consider that at the last day of Judgment the wicked shall be condemned to everlasting

pain and torment , and perpetually deprived of the presence of Almighty God.

At the last Benediction.

C Onsider the Benediction which Almighty God will give to all the Elect , and will lead them unto everlasting rest : wherfore beseech him so to bless you and all creatures both in this life and in the next as you and all other may perpetually bless his holy Name. *Amen.*

At the End of Mass, say the Prayer following.

S WEEET J E S U S I offer unto thee the sacrifice of this holy Mass, and of all the Masses which shall be said throughout the whole world , by means whereof I beseech you to give me knowledge of my sins and miseries , as also to restore the ruins and defects of my poor soule , and to supply my wants and unworthiness : mortify in me whatsoever is displeasing unto your divine Majesty and make me one according to your own heart : conform my spirit, soul, and body to that of your sacred humanity , and alwayes illuminate and direct me by the sight of your incomprehensible Divinitie. *Amen.*

Having said this Prayer under the Ghospell Examin how you have behaved your self in this holy Mystery, and if you find your self to have

failed humbly crave pardon of Almighty God, purposing by his holy grace to amend, & be more diligent the next day. DEO GRATIAS.

*Certain intentions or Meditations which
we ought to have when we Com-
municate : out of S. Bonav.*

1. **F**irst to unite our selves more & more to Almighty God.
2. To gain thereby some vertue or grace.
3. To acknowledge his benefits which we cannot do in any thing which is more pleasing and agreeable to him then by worthily frequenting this holy Sacrament.
4. The desire of the praise of Almighty God, and his goodness, the same being a Sacrifice of praise.
5. To receive the spirit of Christ Jesus, & to live in humility, charity, Obedience, Poverty of spirit, mortification of body, and contempt of the world, that thy Redeemer may live in thee, who is thy finall end.
6. To renew the memory of the Passion of Christ Jesus.

*Considerations before Communion taken
out of the same Saint.*

1. **W**E are to meditate what we are about to do; which is to receive Christ Jesus,

true God and true man, who died upon the Cross for us.

2. That we are to receive the Holy of Holies : for which cause, it behoveth that we approach thereunto, without sin ; purging our selves by true Contrition.

3. Consider the divine Excellency and our own misery : how great this Lord is, and how meane the servant. Ponder that his goodness is much more then our offences, or vertues.

4. Stirr up in your self a most fervent desire to harbour in your heart such a loving Lord : The holy Doctour saith it is a very strange thing that man receiving into his soule Almighty God in the most B. Sacrament, his heart does not even faint, yea even burst through vehemency of love.

*Four considerations of S. Mathildis
before Communion.*

1. **T**He great love of God who had remembrance of her from all Eternity.

2. That he created her Knowing how ungratefull shee would be unto his divine Majesty.

3. That he would dy for her, upon the Cross, and with his sacred blood satisfy his Eternall Father for her demerits.

4. That for her love he would remain in the holy Sacrament to feed her with his own blessed body and Cleanse her with his owne sacred blood.

*A Prayer before receiving the
B. Sacrament.*

O Sweet JESUS J most ardently desire to receive you Sacramentally and spiritually: although J know my self to be most unworthy you should enter into the house of my soule; be favorable unto me wretched sinner, and take from me whatsoever is displeasing unto you: prepare in me, and in all hearts a habitation agreeable unto your divine Majesty. Would to God, O my sweet Saviour JESU, would to God J were wholly enflamed with an ardent desire and love of you. Behold J here renounce, and give up to you all things, O sweet JESU, O JESU, my love for ever.

A Prayer after receiving the B. Sacrament.

O Most sweet Lord JESUS CHRIST, J humbly beseech thy unspeakable mercy, that this holy Sacrament of thy pretious body and blood which J unworthy have received, may be to me and to all sinners a full purgation of all our offences, a strength against frailties, a fortress to defend us against all perills both of soul and body, an entire pardon and establishment in all grace, an amendment of life, a continuall memoriall of thy sacred Passion, a nourishment against all spirituall weakness and a staff of our

Pilgrimage : let it, my sweet Saviour JESUS, guide us going, reduce us straying, receive us returning again, hold us up stumbling, lift us up falling and persevering bring us to glory. O highest God let the reception of this most worthy Sacrament so alter the tast of our hearts, that at no time we feel any sweetness, love, or desire, and consolation, admit any delight, esteem any honour, feare any adversity, or even live but for thee, and to accomplish thy blessed will, which may ever be perfected in us. Amen.

Another Prayer.

O Most glorious and ever blessed Virgin Mary, O holy Father S. Francis, O holy Mother S. Clare, S. Michaël, Angels, Archangells, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, Seraphins, and all celestiall Spirits, J beseech you to prostrate before the face of my God, and beseech him in favour of his most deare son, my Saviour and Redeemer CHRIST JESUS, that it will please him to pardon the unworthines and indevotion wherewith J have received the most blessed and dreadful Sacrament, and do not permit the same to cause that the spirit thereof be not communicated unto me also, that by the vertue and efficacy of this holy Communion J may feel the effect of his divinē mercy : that I may receive

this day a full remission of all my sins, true light and knowledge of his grace, which is in me: that he reduce and put me in such an estate as shall be most pleasing unto his divine Majesty: augment in me faith, hope, charity, obedience, chastity and patience, with all other virtues and gifts of the holy Ghost, necessary to procure the glory of his divine Majesty, and the salvation of my soule to the honour and praise of his holy name. Amen.

*What we ought to do the day we
communicate.*

1. **B**E very careful to govern our senses, especially our tongue; and if it happen we fall by frailty, we ought presently to crave pardon and beseech our sweet Saviour not therefore to absent himself from us.
2. To render to this blessed guest all the best services we are able, he being infinitely worthy to be served, loved, and adored of all creatures. Wishing above all things his holy honour and pleasure.
3. Seek still to entertain this blessed spouse with holy thoughts and desires, beseeching him to give you and all others, whatsoever he knoweth to be needfull for his love and service, believing that he is inestimably rich, and a most liberal giver.
4. Do nothing that day without considering

first whether the thing you do will be pleasing and agreeable unto him, and demand his permission and leave.

5. Make fervent aspirations, cast forth arrows of divine love towards that most amiable and sweet Lord with a vehement desire of loving him infinitely, and be wholly transformed into him by conformity of will. Deo gratias,

A Prayer before Confession.

O Soverain Creatour of heaven and earth, and of all things which in them are : I worm and miserable wretch have offended your divine Majesty, I wonder at my folly, detest my ingratitude, and lament my offences, craving through the merits of the bitter Passion and death of your onely begotten son, and the infinite love, with which he did both offer and suffer them for my sake, and for the whole world: grant unto me and all sinners true knowledge and perfect contrition of our sins and offences with entire remission of them all, loose us from the chaines of our imperfections, and heale the wounds of our soules: grant us ever to be purged and refreshed in the fountain of his holy wounds. Amen.

A Prayer after Confession.

O Good I E S U let this my Confession be grateful and acceptable unto you by the me-

its of your admirable life and painfull death, with all the labours, anguishes, and sorrowes, which you suffered for mankind, together with those of your B. Mother, and all your holy Saints supplying whatsoever is wanting in me, either now or any other time, through want of true contrition, entire confession, or full satisfaction: beseeching they may also be unto me light, direction and strength in all my wayes unto the perfect possession of you my sweet IESU in eternall glory. Amen.

*Directions how to say the Divine Office
with due devotion and attention.*

WHat care we ought to have in saying the divine Office according to the examples of the holy men, is witten in the 27. Chapter of Paralipomenon, *Despise not your self, our Lord hath chosen you to stand before him and adore him.* Wherefore since God hath chosen man to so high a preferment, it is very requisit we should know how, and in what manner humble service doth consist. The holy man Gerson affirmeth that in saying your Mattins and other houres, carefully and studiously, leasurely and distinctly, consisteth the greatest exercise of a Religious man, and is so fit for him as nothing more. S. Benedict doth call this the worke of our Lord, especially because it is the chiefest office that any man can perform gratefull to the divine Majesty. S.

Jerome doth affirm that to offer up Hymns, Psalmes, and spirituall prayers, and to shed teares for our own offences, and those of our neighbour, is to reconcile the people to God, and to pacify our Lord with his flock: all which things are to be accomplished in the divine office. Wherefore we ought very diligently to apply our whole study, and inward powers to the due execution thereof: least perhaps that dreadfull sentence pronounced by the Prophet Jeremy c. 48. v. 10. fall upon us, *maledictus qui facit opus Domini fraudulenter*. Artursd be he who do's our lords worke negligently.

Three sorts of preparation for saying the Divine Offices.

THe first of living well, which is to be exercised in doing all pious works, to restrain our selves from all vanities, and daily to keep our hearts free and pure from all things that may in the least sort soyle them, alwaies directing our thoughts and works whatsoever unto Almighty God and his honour.

The 2. is, that before we begin the Divine Office, we be carefull to recollect our spirits, excluding all forrain thoughts, or whatsoever may give us distraction in our Divine Office, considering seriously what wee are going about. It behoveth us also diligently to weigh these things following.

To worship God.
 That we come To thank God.
 To intreate God.

First we come to *worship* God in three persons and one essence with the worship of *Maria* which is due to God alone, for the benefit of justification, that is the Incarnation of his only son, our B. Saviour his life, death, Resurrection, and Ascension; which Mysteries we ought carefully to consider, and ponder with great devotion and reverence.

2. We come to *thank* God in praying him for the great benefits which we have received and do momentarily receive, and hope to receive hereafter. Therefore it is requisite that we behold and renew the same every houre and moment of our life: but especially when we are so particularly employed in a worke that hath so great relation and adherence thereunto.

3. We go to *intreat* God, in beseeching his most immeasurable clemency for our own necessities and those of the whole Church: but to bring all these particulars with more facility to our mind it will assist us much, attentively to think that nothing is more necessary or profitable for us then God.

The 3. Preparation is a zealous prayer, which we must make to the end we may worthily finish the task of our devotions, and in imitation of the three Kings offer to his divi-

goodnes the *gold* of devotion, the *frankincense* of attention, and the *Myrrhe* of constant perseverance.

Being to begin the Office you may say. I adore thee O Christ, and bleſs thee O Lord for by thy Croſs and Paſſion thou haſt redeemed the world. Thou art my God, and I will exalt thee; To thee be praiſe. To thee be glory. To thee be thanks giving for ever. All creatures worthily worſhip thee; praiſe, glorify, and adore the moſt high and undivided Trinity, and the humanity of my bleſſed Lord Jeſu, who in time paſt was converſant with men upon earth, and now ſits at the right hand of his Eternall Father: I beſeech the Holy Virgin with the holy Angels and Saints, and thoſe whoſe feaſts are celebrated this day throughout the whole Church, that they will all help me with their aid and furtherance, to the end I may finiſh this my office worthily to the true praiſe of Almighty God, and the proſperity of my ſoule Amen.

*For the Prayer before the leſſer Houres
take either REX CHRISTE &c. or
the Prayer following.*

O Good Jeſu I deſire for the love and honour which I owe unto you, humbly to obey you, faithfully to ſerve you, and purely

to love you , in union of that most perfect attention , which you being here on Earth prayed and praised your heavenly Father. Help me O Lord Jesu with your holy grace , for being left by you , I shall be able to do nothing. Amen.

Devout Meditations at Gloria Patri.

Glory be to the Father , who when I was not , hath created me.

Glory be to the son , who when I was lost hath redeemed me.

Glory be to the Holy Ghost , who hath sanctified me , and the elect of God.

*Here ensue certain holy Meditations
of the 7. Effusions, distributed for
the Canonical Houres.*

At Matins.

Consider with devotion , and yield manifold thanks to our B. Saviour for the effusion of his pretious blood , and suffererings in his Circumcision , offering the dolours and pains of the said effusion to God the Father for all those that are in state of mortall sin , that it would please his divine goodnes to give them a perfect knowledge of their offences with contrition , confession , satisfaction and amendment.

At Laudes.

Ponder and give thanks for the dolorousness, pain and effusion of blood, which our Saviour CHRIST JESUS endured in the garden a little before he was apprehended and taken, where with great pain and agony he sweat blood and water: offering this spiritually unto God the Father for those that are in the state of grace, favour and love of God, and his holy name, that it would please him to conserve them in that state and purity.

At Prime.

Yield many thanks for the pain and effusion of blood, which our B. saviour CHRIST JESUS suffered in his flagellation, offering it up unto God the Father, for all those that are in any affliction or tribulation, be it spirituall or corporall, beseeching his divine Majesty to conserve each one of them, as he knoweth to be most to his honour, and the health of their soules.

At Tierce.

IN devout contemplation give Many thanks unto God our sweet Saviour CHRIST JESUS for the effusion of his most precious blood which

he

he endured in his crowning with thorns : offering it to God the Father for our parents, kindred and benefactors , and all for whom wee are any wayes obliged to pray : beseeching him to give them his holy grace to live in his true love and feare , and at their death to possess everlasting life.

At Sext.

YIeld manyfold thanks unto our B. Saviour IESUS for the paines and effusion of his pretious blood , which issued forth of his hands and feet , being nailed on the Cross ; offering it to God the Father for the state of our holy Mother the church , that the Popes holines , and all Ecclesiasticall Powers may be exalted , to the increase of his honour , and have grace strength and ability, well to discharge what is committed to them therein.

At None.

GIve manifold thanks unto our B. Saviour for the effusion and shedding of his sacred blood when nayled to the Cross his most holy side was pierced with a lance ; offering it to God the Father for the Conversion of all Hereticks : particularly for England , that it would please him to enlighten them with his holy grace to know and embrace the truth , that they withall

others may in union and perfect charity, love, praise and magnify him everlastingly.

At Evensong.

C All to mind the dolorous Mystery of our B. Saviours taking from the Crofs and lying in the lapp of his Mother, offering it to God the Father for all religious persons who are especially dedicated unto his holy service, beseeching his divine goodnes to give each one of them grace perfectly to perform his holy will even unto death, & to live vertuously in the observance of their institutes, and persever therein untill the end.

At Compline.

C Onsider how our B. Saviour being dead and his holy body taken down from the Crofs, it was by our B. Lady, S. Mary Magdalen and other holy persons laid in the sepulcher whilest his glorious soul descended into *Limbo*, where he delivered the just: all which with devotion wee may present unto God the Father for the comfort and releasement of the soules detained for the purging of their sins in *Purgatory*, beseeching him mercifully to receive them unto his happy rest, that they may eternally praise him. **A M E N.**

A Prayer after the Divine Office.

O Good JESUS be propitious unto me a miserable sinner : unto thy goodnes do I commend this my office most coldly and distractedly accomplished , beseeching that through your merits it may be amended and perfected. Unto you good JESU do I offer it for the good of the whole church , and the salvation of my soule, in union of that most perfect attention, with which here on earth you did pray unto your heavenly Father ; Answer I beseech you , Satisfy, and pray for me. A M E N.

A Direction for Mentall Prayer.

THose who desire to increase and go forward in a spirituall life , let them go that certain way, which is the interiour and mutuall communication with Almighty God, performed in this holy Exercise. Because in Prayer vertues are ceived, obtained, and augmented. Prayer, as the holy Apostle S. James saith, *avaleth much*, ascendeth to heaven before the tribunall seat of Almighty God, and bringeth unto men every good and perfect gift ; causeth such a league and union betwixt God and them, as it maketh their soules apt to receive infinite grace from his divine Majesty. Daniel by Prayer converted the fierceness of Lions into the meekness of Lambs. Prayer

made the fire loose its force, being not able to burn the three children in the midst of the flaming furnace. Prayer likewise stayed the course and altered the uniform motions of the heavens, giving power to the voyce of man to stop and detain the sun for as many howers as was necessary for the obtaining the victory against his enemies. Jacob through the vertue and efficacy of Prayer prevailed against the Angell. Yea Prayer tyed the hands and infinit power, (if we may so say) of the Lord of Angels : for by the Prayer of Moyfes Almighty God seemed to be as it were disabled to chastize the people, when he said unto this faithfull servant of his. *Suffer me that my fury may be angry against them :* as if he should have said : *Detain me not with thy Prayers.* Prayer finally obtaineth pardon for whatsoever offences : the Publican getteth remission of his sins, and the Prodigall child pardon, and returns again into favour by Prayer. Therefore it being so profitable and necessary for a spirituall life, obtaining by the vertue thereof whatsoever it will in heaven or Earth ; it is requisit that all Religious persons, spend as much time as their state and leisure will permit them in this kind of Prayer : which rather consisteth in the actions of the will then the long discourse or speculation of the understanding, sensible gifts, or consolations : for that is not in our own hands. The fruit of Prayer is, that we raise from the same, *humility, patience, obedience, Indifference &c.*

This is alwaies in our power, (the grace of God presupposed.) To the end that Prayer be performed with Recollection and attention , it is necessary that we do not take it in hand as a thing of small moment, not rashly , but advisedly; not with a slow and dull heart , but with a lively attention , and undaunted courage : for otherwise we might incur the curse of the Prophet Jeremy , who saith , *Cursed is he that doth the worke of the Lord negligently.* Neither is so great attention and force to be used as therby to weary and break our heads, and hinder our health : for so, instead of pleasant and sweet milk we should *win forth blood* , (as the wisdom of God signifieth in Proverbs) cause a feare and horreur to undertake this holy Exercise. Wherefore to avoid these extreames, Moderation is to be used in such sort , as by over much striving therein we hurt not our selves , as was aforesaid, nor through too much carelesness let our mind be carried away with unprofitable matters Let not wandring thoughts trouble you , but put them away sweetly : for you merit more by patient resistance then in having great comfort and consolation. Humble and accuse your self in the sight of Almighty God, that you cannot be so long in his presence without so many earthly cogitations : beseeching our B. Lady , your holy Angel, and all others with the Saints to pray for you and supply your wants in due praise and love of his divine Majesty. For scruples and

temptations, which happen in Prayer, the first remedy, is not to hearken, or give eare unto them.

*An Instruction for mentall Prayer to
which are required 5. Conditions. To wit.*

1. Preparation. 2. Meditation. 3. Pream-
bles. 4. Colloquie. 5. Recollection.

1. **P**Reparation hath 4. conditions. The 1. which is universall to all piety, Purity of heart and calmness of passions, and affections, and Recollection both of senses and fancies: but above all things, that the intention be pure, and that you undertake this vertuous Exercise sincerely for the love of God to please him, and reform your life and manners according to his most blessed will and not for hopes of consolations or divine lights; which were an intention proper to hirelings, and not fit for his children, nor gratefull to our heavenly Father, who desires above all things a pure intention.

2. The 2. is Reading, which you may accustom in this manner: read those points you intend to make your Meditation on after evensong, before or about dinner: and that which you purpose to meditate on after Mattins the night before. Ruminare the matter divers

times before you meditate, moving your self to tast and feel those good motions and affections, which you think the matter will yield you to draw forth. For if in an affaire of importance which we handle with earthly creatures, we seriously think and consider thereof before : how much more ought we to do it in this so spirituall an Exercise and the greatest which can possibly be undertaken, being we are therein to treat with Almighty God about the good and salvation of our soule.

The 3. condition, is the Presence of God, Coming to the place where you purpose to meditate consider the presence of Almighty God comparing his greatness and goodness, with your own basenes and vileness and imagining our sweet Saviour calleth you to shew you what he hath don, said and suffered for you. Or consider your self a beggar, sick, and guilty, to crave of your benefactor an almes, of your Physitian health, and of your Judge pardon; beseeching your good Angel, and some of your Patrons to accompany and assist you therein.

4. The 4. and last condition of preparation. is the Prayer preparatory, wherein you crave grace affectuously in generall to perform your Meditation to Gods honour and glory, and the good of your own soule, remembering that sentence. *Omnis nostra sufficientia à Deo est.* All our sufficiency is from God : beseeching your heavenly Father who is a sea of mercies to rain down

by his power plenty of pious thoughts to possess your memory ; God the son the true light and wisdom to illuminate and instruct your Understanding with heavenly knowledge ; God the Holy Ghost , who is an infinit burning fire of charity , to enflame your will with pious affections.

*The 2. Condition of Mentall Prayer is
Preambles , which are for the most
part three.*

1. **T**He first whereof is a repetition to your self as you would to another , of the matter , sentence , or verse , of which you are to meditate.

2. The 2. if the matter be Historicall , is to represent unto your self the place and persons present. As for example : Meditating some Mystery of Christ , put before your eyes some mountain , citty , or desert , fitting the place to the Mystery or sentence , which you are to consider. If what you purpose to meditate be spirituall matter , void of such similitude , abstain from the 2. Preamble accordingly. If of Hell : think of the length , breadth , and depth of that horrid place , with all things that may give horroure unto man. If of Heaven : represent the spacious pleasantness of that Celestiall Country. If on death : your self lying on your death bed , or laid in your grave. If on Judgement : our sweet Sa-

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viour sitting on his Judgment seat. If on sin: your soule to be held prisoner in your body, fettered with chaines of disordered passions, and clogged with the burden of the flesh. But if the sentence of your Meditation be such, as cannot make these nor the former similitudes: call to mind who spoke or did it, in what manner, sort, or with what intention: reciting that sentence two or three times unto your self: which manner you must also accustome in all sorts of Meditations, expecting what it shall please God to teach you: therefore saying: *Speak Lord thy servant heareth.*

3. The 3. Preamble, or petition is briefly to crave light and knowledge of the Mystery you meditate on, and grace to stir up in your self such particular good affections of this or that vertue as you shall see the matter is most apt to minister occasion, for your spirituall profit.

The 3. Condition of mentall Prayer, is Meditation, which consisteth in the three powers of the soule.

1. **F**irst: let the memory remember to call to mind the presence of Almighty God, before whom you are to chuse the matter whereon you are to meditate, in what manner you are to do it, and the end wherfore.

2. Secondly: the Understanding must discour-

se of the matter, whether it be of some person, as of our Saviour; some words of holy scripture, some actions, as of the Passion of CHRIST JESUS, or the suffering of his Saints: the verity, cause, properties, effects, conveniences, and circumstances, as, WHO, WHAT, WHY, WHERE, WHEN, BY WHAT MEANS. And this is not to be don slightly, but very seriously, so as they may move the will, pondering and as it were shewing them again.

3. Thirdly: the will must stir up in it self these affections, and make such good purposes as the subject doth require, and the understanding hath before approved for good: seeking to perform towards God: 1. The affections of praise of his holy name. 2. Love of his goodness. 3. Confidence in his mercy. 4. Faith in his verity. 5. Feare of his justice. 6. Gratitude for his benefits. Towards your self, affections of love or hatred, desire or disdain, joy or sorrow, conversion, or aversion, feare or hope, dislike or pursuit of the matter which you have discovered: and in these of the will you must incite and stay your self in every point of your meditation.

*How to proceed with fruit in every point
of your Meditation.*

First the memory is to present the matter unto the understanding, as is above said, and that

is to consider the persons, actions, and circumstances as is set down : and when by discourse and particular view of the matter, you shal sufficiently understand any speciall point to move affections : as to discover Gods goodness, love, or any benefit, don towards us by him, example of vertue, or difformity of vice, then stay that discourse, and seek to stirr up such good affections, as the matter will most aptly afford. As for example ; when by discourse you have found the goodness of God, or some great benefit of him to us ; then stay, love, view, and admire him for the greatnes thereof : inciting your self to have a perpetuall memory and acknowledgment of them, drawing something for your instruction and encouragement to his most perfect service and your own progress in vertue. This is a great part of the fruit, which you are to reap of Meditation, the which you must perfect by colloquy and Prayer.

Helps, if the will do's not yield unto those affections which you desire.

Reflect with your self what affections such considerations ought to move in you towards God, whose love, goodnes, and benefits you see to be so great, and you have deserved so little : the which consideration ought to produce in you exceeding great love, praise, gratitude, obedience, confidence &c. Then come to

your will again, and see whether it will yield to those affections. If it do not, then labour to move it either by such persuasions as you would give to another, whom you desire to incite to the same affections : Or else, reprove your dulness; or ask your self the question *why you should not yield therunto* : seeing that you can remember your self and others to be exceedingly moved unto such affections towards creatures for less motives. And again say. *Why should not I feel the like to my Creatour, or at least yield with my will to desire it, and purpose the same* ? Then have recourse to Prayer and say. O my God, I will purpose &c. I desire you to assist me with your grace : confessing your misery and unworthines, beseeching him to be your help. And sometimes say these words of Jacob : *I will not leave thee O Lord untill thou givest me thy blessing* : or those of the Cananean woman. *Yes Lord I am a dog, yet doggs eate, the crums which fall from their Masters table* : or other such like. And thus, having at least by some meanes or other stirred up the foresaid affections, though not so fervently as we desire, persever in exercising the will, drawing forth something for your profit. This example, in due proportion may serve to teach you how to proceed upon any other matter : as when you have by discourse discovered any vertue or vice in some word, deed or thought, of some person who is presented in the Meditation : first by staying or pondering, or sometimes admiring

how worthy a thing that vertue is ; in that person, and how foule the vice : the fruit and profit which ariseth of the one , and the loss and shame of the other. Then proceed as you will to move and stirr up the affection you seek ; never contenting your self with generall affections , be they never so fervent , nor spend too much time in them , but make some particular resolutions , of which you stand in most need for the advancement and correction of your life, which having stirred up, confirmed , and resolved to practice , conclude alwaies the part , and much of the whole Meditation with devout colloquies or speeches of heart unto Almighty God.

*The 4. Condition of Prayer , or Colloquy
to be said at the end of Meditation
or part of them during the same.*

1. **T**He first is to give God thanks for the holy affections, resolutions, and purposes, which he hath inspired into you, as also for his goodnes and mercy which you have discovered in the discourse of your Meditation.

2. Secondly, by way of oblation , wherein you present unto God the self same goodnes and mercy of his, which you have tasted in Meditation together with the death Passion, vertues and merits of his holy son our Redeemer, and consequently with all the affections and resolu-

tions which by his holy grace you made in your Meditation.

3. Thirdly by Petition or Obsecration, which you demand of God, and earnestly conjure him as it were through the death and Passion of our sweet Saviour; the merits of the glorious Virgin Mary, the intercession of your good Angel, and all the holy Saints to bless your affections and resolutions, which to his honour and glory you have made, to the end you may faithfully put them in execution, and for making yourself more capable of his grace, crave pardon for your sins and offences committed against his divine Majesty, with remedy of some vice and augmentation of some vertue, offering your self wholly unto his holy service with a firm purpose to avoid whatsoever may offend him.

4. Fourthly; besides these particular petitions which appertain unto your self, it is very good to make a generall sute for all both living and dead, but especially for those who have most need, and to whom you are most obliged, and particularly for the soules in Purgatory.

*The 5. Condition of Mentall Prayer is
Recollection.*

First, your Meditation being ended, it is very profitable to ponder well and consider how it succeeded; whether you followed the method that was taught you, in the preparation, Pre-

your amble, Meditation and all the rest, and what point moved you most, and how you have exercised your self therein, craving pardon for your defects, and giving Almighty God thanks for what was well, resolving to follow what you see to be profitable unto you, and avoid the contrary.

2. You must have a particular care to conform your self unto those good motions, which Almighty God shall give you in Prayer: for, so to do, is a most speciall means to obtain the increase of grace: for the contrary would be an ingratitude and contempt of Gods graces, which deserveth not to have the like hereafter: a principall help for the same is to have care to remember them: and for that end it is good at Mass, and the Divine Office to renew and offer them to Almighty God, and divers times in the day to do the like.

3. Thirdly and lastly, if at any time it happen that through ill disposition, want of due Preparation, or yielding to temptation, your Meditation doth not succeed; be not dismayed or discouraged, but humbling your self in Gods sight, acknowledge your imperfections and negligences; crave pardon of his divine Majesty, purposing by his holy grace to be more carefull and diligent the next time: for the obtaining of which, have confidence in his divine goodnes, and thank him that he hath vouchsafed to permit you the favour to be so long in his pre-

sence. And if it were to have the least good affection in all the time of your meditation, or but a remembrance of Almighty God, think not the time lost, and labour fruitless, but rather if you wil make use of that little you have by often remembring it, doubt not but that little spark by laying wood to it, and often blowing the coales will turn to a great fire of the love of God.

An advice how to overcome some difficulties that fall out in Meditation.

THe first is when you find your self without gust of devotion, and so dry that Meditation will not only seem to be cumberfom unto you, but also time lost. To overcome this difficulty: you must understand, that aridity and driness may come somtimes out of your own fault; as when you used not that diligence you ought either in meditation, or in preparing your self, by foreseeing what you are to meditate on, according as hath been said, whereof it cometh, that you do it with negligence, & dryly: and Almighty God in punishment thereof doth worthily deprive you of the consolation and tast of Meditation. The remedy to rid your self of this punishment, is to take away the cause. At other times this aridity cometh without fault; and we must not therefore leave Meditation: for as a time of consolation doth please you, when our

Lord

Lord like the sun in the spring cometh neare to you , and mak's you have gust in meditation : so you must not be displeased or leave your Exercise , when the self same saviour as the sun in winter doth go from you , which he also doth for your good , that you may plant roots of humility , exercise patience and resignation, knowing that when he goeth from you , you remain dry without devotion , having confidence that God will accept of your Meditation and endeavours , and send you consolation when he thinketh most fitting ; and persevering with courage and hope , remember the words of Tobias. *Qui post tempestatem, tranquillum facit. Who after a storme mak's a calme.* As also that of Job. *If we have received good things, why should not we beare with the bad.* It may be also that Almighty God suffereth you to be dry in Prayer , to try with what intention you come to so holy an Exercise : proving whether you be his souldier for payment, expecting he should reward you with gust and devotion: or else to make you know that your tast and comfort in meditation is his gift, which he bestoweth on who, and when he will, that by this means you dispose your self to ask humbly of him, and with confidence expect what you aske. whosoever you pray to please God therby as you ought to do ; you may say : I did not begin my meditation to feel gust or devotion , but for the love of God , my sweet saviour JESUS , & for his love I will continue it.

Another difficulty is, that the divell will represent Meditation unto you, as very hard and difficult, so to make you differr it, and afterwards wholly forsake it. But if you have a true desire to do a thing acceptable to your Creatour, either Meditation will not seem so tedious or you will hold all well employed for his love. How many courtiers do you see going a hundred times a yeare unto the Princes chamber without hopes of once speaking unto him, onely to be seen by him, that he may take notice how they endeavour to shew their duty unto him: so must you come to the Exercises of Prayer, which is as it were Gods Chamber of Presence purely and meerly to do your duty and testify your fidelity. And if it please him not to speak to you, no otherwise then if he saw you not, or if you were not in his presence, you must not for all that go away discontented, or discomforted, but continue still with patience and a devout behaviour in the presence of his soverain goodnes: and without doubt your service will be acceptable to him, and at last he will take notice of your constancy and diligence.



*Colloquies or speeches, part in Meditation
and part in Prayer; Praising Al-
mighty Gods Excellency, good-
ness, holiness, worthiness &c.*

TO THE SOULE.

EXhorting it to some vertuous action : som-
times reprehending her vices aud faults, little
zeal , imperfections &c.

PURPOSES.

Purposing to Gods honour, Obedience, Hu-
mility, Resignation, Mortification &c.

AFFECTIONS.

More affections towards God, increase of his
honour, augmentation of the Church , &c.

SUPPLICATION.

Make supplication unto God , as a son does
to his father , a beggar to his benefactour, a sick
man to his Physitian, a schollar to his Master,
and a spouse to her bridegroom.

TO OUR B. LADY.

Alleadging that shee is our mother, Mistris,
Queen and Advocate , and therfore ought and
doth love us, defend, protect, and pray for us.

TO OUR GOOD ANGEL:

Alleadgiug his office , charge , and power to help us : his honour to defend us.

TO THE SAINTS.

Especially those to whom you are most devoted, alleadging their affinity to our nature, their tryalls of our necessities , their security in glory , and their ability and willingnes to help us.

CAUSES OF DISTRACTIONS.

1. First from the Divell who doth still endeavour to hinder from the fruit of Prayer.

2. It proceedeth from our own imagination which is free , untamed , and ill governed.

3. From some affections unmortified , which draw our thoughts after them, *for where the treasure is, there is the heart.*

4. From cares which sting , and divide the heart into a thousand parts.

5. From coldnes in enforcing our selves to this so noble an Exercise.

6. From ignorance , not knowing how to discourse or meditate , or searche into hidden verities , and ponder them in such sort as may move the will and stir up affections of devotion. This ignorance by the grace of God will be remedied by this form , and method following.

*The meanes to resist distractions of heart
and tediousnes of spirit, are prin-
cipally foure.*

1. **F**irst, profound humility, acknowledging our weakness and misery; being ashamed to stand before God with such distractions, accusing our selves of our offences both past and present.

2. The second, fortitude of mind, resolving not to admit any distraction, although it administer matter of content, or seem of much importance; for nothing becometh us so much as to tend to Prayer and to God, before whom we are. Wherefore if a thousand times we should be diverted, we must turn again as many times more, without loosing courage.

3. The third remedy, Prayer it self: beseeching our saviour to recollect our thoughts and wandering affections, that wee may use attention and devotion: craving the help and intercession of his glorious Mother with the holy Angels and Saints, who are willing to assist all those that pray: saying somtimes with David. *My heart hath forsaken me, may it please you Lord to deliver me from the violence which I suffer, and have respect to help.* Other times with the Prophet: *My soule is as earth without water.* Again: with the blind

man in the Gospell. *O son of David have mercy on me.* Or with the Psalmist. *Depart from mee ye malignants, and I will search the Commandements of my God.*

4. The fourth is Confidence in Almighty God: persuading our selves, that being he commandeth us to pray, he will give us grace wherby we may resist the divell, bridle our imaginations, restrain our passions, moderate our cares, cast from us our coldness: But with this confidence wee must adjoyn diligence, as Cassian saith, removing before Prayer whatsoever you think may distract you therein: imitating in this the subtilty of our adversary; who as S. Nilus Abbot saith, *ordaineth all his temptations, wherewith he tempteth spirituall persons, to hinder them from Prayer & the fruit thereof: tempting them with impatience to disquiet them, curiously to distract them, multitude of busines to disturb them, pride and ingratitude to make them barren and dry &c.* By this we may learn to be no less provident and carefull of our good then the divell is of our harm, ever governing our selves in such sort as may most forward our Prayer, remembering the words of our sweet saviour in S. Luke. *it becometh us alwaies to pray, and never to be weary.*

The chiefest effects of prayer.

ARe particular lights, affections, and resolutions. And whatsoever else is needfull for

a large Examin after Meditation, is set down in the end of the book of the practice of Meditation.

1. Consolation is an inward motion unto the more perfect love of God, and withdraweth our affections from all earthly creatures.

2. Teares, springing of love or sorrow, rightly ordained to the honour of God.

3. Increase of hope and Charity.

4. Joy and devotion, which incites the soul unto greater perfection.

5. Illuminations of the understanding, whereby it understandeth some things anew or better, and more perfectly then before.

1. Desolation is that which vaileth the eyes of the soul, that it may not behold that which appertaineth to the glory of God, and the perfection of the soule.

2. That which troubleth, and moveth us to earthly and outward things.

3. That which draweth us to the distrust of obtaining perfection, or what may help us.

4. That which driveth away Hope and charity.

5. That which bringeth the soule to a certain tepidity, heaviness, and tediousnes of mind.

S. Bernard speaking of the devout Meditation upō the Passion of our Lord and Saviour Jesus Christ, saith thus. *if thou desirest perfectly to be purified from all thy sins and vices, if thou wouldst be nobly enriched with vertues, illuminated in holy Scripture: if thou wouldst gloriously*

triumph over thy enemies : if abundantly be comforted in adversities ; if often, to have compunction and shed teares of devotion : if to obtain the burning fervour of spirit in Meditation : if to be replenished with spirituall joy, if to persevere in well doing, if in the end well and blessedly to dy, and to reign in heaven eternally : and finally to be beloved and crowned by our Saviour Iesus, everlastingly, exercise thy self in the holy Meditation of the blessed life and Passion of Iesus, and often reduce the same unto thy heart and memory.

Things to be considered in Meditating the Passion of our Saviour.

1. Who it is that suffereth.
2. What it is he suffereth.
3. How he suffereth.
4. For whom
5. To what end he suffered.

Severall Affections to be draw'n from the consideration of the same Passion.

1. To have compassion on the greatnes of his pains.
2. Contrition for the sins, which were the cause of his sufferance.
3. Imitation in following his examples.
4. Gratitude for the largeness of our Redemption.
5. Hope he dyed to save us.
6. Love in seeing the greatness of his love.
7. Admiration in beholding his unspeakable

bounty and goodnes. It is written of him, *dixit multa, fecit mira, pertulit dura.*

Considerations of the knowledge of ones self.

1. Consider what you have been, what you are, and what you shall be.
2. Ponder what you are by nature: by fault, what you have deserved; and what you may do by grace.
3. The effectuall cause of your Being, is God.
4. The matter of which you are made is Earth, agreeing with the nature of beasts.
5. Our soules to the image of God.
6. Our end to serve him, and live eternally with him.

Considerations of sin.

1. How much it displeaseth Almighty God, and hurteth man.
2. How contrary to his justice, displeasing, and disedifying to our neighbour.
3. God's severe punishment of it, and what we loose thereby.
4. The disgust that followeth sin, and dishonour that accompanieth it.
5. The grief of God, his Angels, and Saints, with the joy of the Divell.
6. The difformity of sin, and the disagreement between men and it, according to the nobleness of the soul.

How to consider Death.

1. That all must necessarily dy , and then be deprived of all things.
2. Onely accompanied with grief and sickness of the body , with temptations and feares of the soule.
3. And nothing will comfort you at that houre but only good works.
4. Death ought not to be feared , contemned , or desired.

Of the Pains of the damned.

There are many waies to meditate of this , as in that which followeth of glory , only changing the good for the evill.

To contemplate Heaven.

1. Consider the dowries of the soule , which are the vision , possession and enjoying of God.
2. The dowries and perfections of the body : Impassibility , Brightnes , Agility , Subtility.
3. The place : most excellent , most large , most beautifull and most rich.
4. The company of the Angels and Saints with the Blessed Mother of God , which shall endure for all Eternity.

How to consider vertue.

1. In what vertue consisteth.
2. What examples and doctrine my sweet Saviour hath given you thereof.
3. How beautifull, excellent, necessary, and profitable it is: how pleasing unto God, and maketh man agreeable to him.
4. How much it edifieth and profiteth your neighbour.
5. The spirituall joy it bringeth with many benefits.
6. The victory we gain thereby over our selves.
7. How farr we are from the perfection thereof and what you ought to do hereafter.
8. The power we gain thereby, in presenting our Prayers to God.

How to consider the Feasts of Saints.

1. In what place they are now and with what glory they are crowned.
2. How much they may help us by their Prayers and merits.
3. By what works, Prayers, and vertues they have attained such glory.
4. If you will come where they are, do as they have don.

*To meditate on the Perfections of
Almighty God.*

1. His infinit. Essence. 2. His Power. 3. His Wisdome. 4. His Bounty. 5. His Goodnes. 6. His Love. 7. His Mercy. 8. His Justice. 9. His Providence. 10. His Omnipotency: concerning which weigh this sentence of holy scripture, or what himself hath don in testimony thereof. *Calum & terram ego impleo. In ipso vivimus, movemur & sumus. I fill heaven and Earth. In him we live, move, and are.* For his power, *Dixit, & facta sunt. He said, and they were made.*

Considerations of the creatures of Almighty God, & first in generall.

1. **B**Y the largeness of the world, consider the greatnes of Almighty God.
2. The multitude and variety of things with the infinit perfections of God.
3. His bounty in the profit they bring unto us.
4. His beauty by the beauty of the creatures.
5. His wisdom in the well ordering of all things.
6. His Eternity, in the roundness, which hath neither beginning nor end.

7. The unity of the world, shewing that God is only one.

The creatures in particular, their beginnings and continuance which is of God.

1. The end thereof, to wit his honour, and the service of creatures.
2. Of what and how they were made by his only word and power.
3. The qualities and effects of these creatures, the reverence they use unto God and his perfections.

The benefits in brief of Almighty God.

1. Who hath don you the benefit.
2. Who hath moved him to do it.
3. Wherefore he hath don it unto you.
4. How great the benefit is.
5. How much you are obliged therby,
6. How ungratefull you have been.

What you ought to do in the time to come with the benefits of Almighty God in particular.

1. First how God hath predestinated us in perpetuall love before the world was.
2. How he hath made man like to himself.

3. Given you a body of most seemly features void of all defformity.

4. Made your soul immortall , and adorned it with three powers.

5. Appointed an Angell to keep and defend you.

6. Made you to be born of Christian parents, and members of the Church,

The benefit of our Redemption.

1. First sent us his well beloved son to be our Redeemer and example.

2. By Baptisme purged you from original sin and restored you the vesture of originall justice.

3. Fortified you with the Sacrament of Confirmation , wherby he hath armed you against your enemies.

4. Made you a Christian , and therby the child of God and coheire of his Kingdome.

5. Hath given the holy Ghost in token of adoption of love , communicating unto you his benefits inspirations and fruits.

6. Lastly the Sacraments of Confession and Communion , as a refuge in all Spirituall relapses and necessities.

The benefit of Vocation.

1. First the patience of Almighty God with you, you falling so often after so many great

benefits received, long expecting your return, and not letting you dy in an evill state.

2. Sought to recall you by inward inspirations admonitions, and exhortations.

3. Mollified your heart, giving you a good will to vertue, and removed such impediments as might withdraw you from him.

4. Lovingly received you at your return, as the Father did his prodigall child, putting on you the stole of innocency, which you had lost by sin.

5. Hath called you from the vanities and miseries of the world, as he did Lot from Sodom.

6. What great plenty of means he hath given you in Religion, wherby you may satisfy for your sins, increase your crown and merit.

The benefit of justification.

1. First how God hath changed your will, and moved you to do pennance, made bitter things sweet, and that which was unsupportable to be easy unto you.

2. Secondly, he hath given unto you perseverance in his feare and love: many beginning well have failed in the end to their condemnation.

3. Thirdly he hath given to you the Evangelicall vertues of hope and grace, to persevere in your good purposes to avoid vice and labour for vertue.

4. Fourthly hath left the holy scriptures and devout books, wherein as in a glaſs you may behold your defects and imperfections.

5. Fifthly, the examples of Martyrs, Confessors, Virgins, and the daily edification of those with whom you live.

The benefit of donation.

1. **F**irst the gift of nature, fortune, and grace: as the five senses with the three inferior powers of your soul, health, strength, &c.

2. God brought you back when you were astray, instructed you when you were ignorant, and lifted you up when you were fallen.

3. Thirdly enlightned your understanding when it was in darkness of sin, and stirred up in you many good motions and desires.

4. Moved your will and affections to spiritual works and exercises.

5. Preserved you from many enormous sins, taking from you the occasions, and giving you grace to persevere and resist them.

6. Delivered you from divers sorts of temptations, drawing you forth when you were overwhelm'd in them, and given you greater force to resist them.

The benefit of Preservation,

1. **P**Reserved you both spiritually and corporally in a good state, with increase of good desires, to execute good purposes.
2. From the cradle to this moment preserved you from many enemies, diseases, dangers, &c.
3. Hath hitherto furnished you with all necessities both spiritual and corporall.
4. Ordained for you succession of times, as day and night, winter and summer &c.
5. Directed you in prosperity and adversity, in sickness and health, and in the whole course of your life.

The benefit of Glorification.

1. **T**He fruition of the divinity with the vision of God, and his B. Mother.
2. The company of your good Angel with the Martyrs, Confessors Virgins, &c.
3. The dowry of the soule: the glorification of the body more bright and cleare then the sun it self.
4. the place of the blessed, the delights of the senses, the riches and abounding pleasures of the inhabitants, which are innumerable, inestimable, and immeasurable.
5. By the grace of God you shall scape the torments of Hell: the miseries of this li

hurts and cruelties of your mortall enemies.

These Meditations are as it were a cord to draw you unto Almighty God. Gratitude is a great part of justice ; and amongst all Christian exercises none is more easy , if you be willing : none more needfull , if you regard your duty : none more profitable , if you desire reward , then often to look over the great and manifold benefits , which we have received of Almighty God.

The eight Beatitudes.

1. **B** *Eati pauperes spiritu, quoniam ipsorum est regnum celorum.*

Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

Poverty of spirit } Acknowledgeth her sins. Con-
temneth her self. Despiseth
none. Honoureth all.

2. *Beati mites quoniam ipsi possidebunt terram. Blessed are the meek, for they shall possess the land.*

meeknesse } Answereth sweetly. Admonisheth
benignly. Is mild being reprehended. Behaveth her self piously.

3. *Beati qui lugent quoniam ipsi consolabuntur. Blessed are those that mourn for they shall be comforted.*

Sorrow } Excludeth all glory. Abideth in mis-
ery. For the love of her neighbour.
For her own sins.

4. *Beati qui esuriunt & sitiunt justitiam quoniam ipsi saturabuntur. Blessed are they that hunger and*

thirst justice for they shall be satiated.

Hunger and thirst } Hath horreur of vice : A
fervour of spirit : Tediouf-
nes of temporall things : de-
fire of Eternall.

5. *Beati mundo corde, quoniam ipsi Deum videbunt.*
Blessed are the Cleane of heart, for they shall see God.

Purity of heart } Is sincere in intention: Right
in works : Excludeth per-
verse cogitations: Assiduous
in contemplation.

6. *Beati misericordes, quoniam ipsi misericordiam consequentur.* Blessed are the mercifull, becaus they shall find mercy.

Mercy } Hath compassion in tribulation.
Succoueth in necessities.
Delighteth in liberality.
Is benigne with affability.

7. *Beati Pacisui, quoniam filii Dei vocabuntur.* Bless-
ed are the Peace makers for they shall be call'd the children
of God.

Things which } Silence and solitariness.
work } Frequent and devout Prayer.
Peace } Fervent contemplation.
To admit no interiour trouble.

8. *Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum caelorum.* Blessed are they
that suffer persecution, for theyr's is the kingdome
of Heav'n.

Things which produce Pa- tience.	}	Feare of eternall sufferance. Feruent love of God. Memory of the Passion of our Saviour. Hope of Eternall joy.
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A Religious person ought often to consider the benefit of his vocation by these circumstances following.

VNDE ES? Quo? Quomodo? Quando? Quo fine vocatus?

1. *FROM WHENCE*, God, to wit, hath called you? From the world, the gulfe of sin and evils.

2. *WHITHER? TO* holy Religion, the house of God, the school of vertue, the gate of consolation, and the pourtrait of the celestiall Ierusalem.

3. *HOW?* With what love, wisdom, and power he called? without your own merit.

4. *WHEN?* In your youthfull, or old age, when you least desired or sought after such a course.

5. Lastly for what *END?* 1. To serve God perfectly, and forsake all things to accomplish it. 2. To do penance, leave your Cross, and follow the steps of Christ Iesus. 3. To work your salvation and to gain perfection.

4. To help your neighbour as much as is possible according to your vocation and institution by good example and prayer.

S. Bernard had this sentence alwaies in his heart. *Bernarde ad quid venisti? Bernard, to what end didst thou come hither?*

The Priviledges and benefits of a Religious person.

Homo vivit purius, cadit rarius, surgit velocius, incedit cautius, quiescit securius, erratur frequentius, moritur confidentius, purgatur citius, remuneratur copiosius.

A Religious person.

1. **L**iveth more purely : by the observance of Poverty, Chastity and Obedience.

2. *Falleth more rarely* : by flying the occasions of sin and perverse conversation.

3. *Riseth more quickly* : by consideration of holy scriptures ; the lives of Saints , and example of those with whom we live,

Walketh more warily : by meditating their sins past, imperfections present, and the joy which cometh of vertue.

4. *Resteth more secretly* : by attaining the gifts of the Holy Ghost, and interiour consolation.

5. *Receiveth more grace* : by bettering their disposition, and becoming more familiar with God.

6. *Dyes more confidently* : by the efficacy of Priviledges in Religion, meritorious works and help of Communaulty, with the imitation of their spouse CHRIST JESUS.

7. *Is sooner purged* : by the many remedies to make satisfaction, by the multitude of holy inspirations, and frequent exhortations.

9. Is rewarded more abundantly : because a Religious life is victorious over her enemies the *FLESH*, the *WORLD*, and the *DIVELL*.



JESUS MARIA.

Certain Aspirations for every day in the weeke. Munday, Humility.

1. **W**hen shall it be my God, that J shall be so odious, execrable, and insupportable to my self, as J desire to be afflicted and punished of all creatures.

2. O sweet Saviour, when shall it be, that J shall have such a true contempt of my self, as with all my heart J wish to be contemned and reputed of every one, most vile.

3. When shall J, deare JESUS, for the love of, you desire in such sort to be humbled, as J be ever reduced to nothing.

4. O most meek Lord, J confesse before thee, and will acknowledge to all the world, that J am the most vile and unprofitable of all creatures,

5. O my God there is not on earth to be found a creature so disloyall and ungratefull as J am unto thee.

6. J am not worthy to look up to heaven, and much less to possesse the same.

Re. 7. If the greatest sinner in the world had those
 inspirations, and daily means of vertue, which
 the J, o Lord, confess to have : J verily think he
 L. would not be so wretched as J am.

Tuesday, Confidence.

- the 1. **A**lthough every moment, deare JESUS,
 J commit many imperfections, yet J hope
 by thy help to attain to Christian perfection.
- shall 2. My sweet Saviour, if J committed all the
 por- sins and crimes, which have been from the be-
 and ginning of the world, yet would J be confident
 of pardon.
- that 3. J hope most firmly, O son of God, my
 self, Redeemer, by thy holy merits and Sacraments
 ned to enjoy eternall life.
- ove 4. O infinit clemency ! was there ever any
 as J sinner that truly asked pardon, to whom you
 denied it ?
- hee, 5. My sweet Saviour : if all creatures both
 at J in heaven and earth should tell me that thou
 rea- hadst forsaken me, and didst refuse to help me,
 yet J would not beleeve them.
- be 6. O sweet JESU ; albeit the furies in Hell,
 l as together with all the afflictions of this life should
 torment me, yet would J trust in thee.
- en, 7. O good JESUS : thou that said'st. *Ake
 and it shall be given : beleeve, and you shall receive :*
 J humbly beg, and unfainedly confide in thy
 goodnes, whatsoever is necessary for me, either
 spirituall or corporall thou wilt give me.

Wednesday , Poverty.

1. **O** My Lord, I desire no riches, ease, or sensuall delights, but only the love of thee,
2. O that I had a thousand worlds, with all the fained pleasures thereof, not to possesse, but willingly to leave for the love of thee.
3. Most deare Lord, I will possess nothing but thee, and what I have, only for thy sake.
4. O dearest spouse all riches without thee are unto me unsupportable poverty; joy, sorrow, ease, paine, consolation, a consuming grief.
5. O my sweet Saviour that was't both in life and death so poor and naked of all things; for thee I most willingly embrace the want of what is necessary for corporall life and health,
6. My sweetest Jesu, which was't so poor and free from the possession of your will even in the repugnance of death: for thee, I entirely forsake my own will and sence to the consumption of my life.
7. O my dearest Saviour that Wouldst not admit in all thy torments the least comfort, I beseech thee make me so perfectly poore as for thy love I entertain no unnecessary consolation.

Thursday, Gratitude.

1. **O** my good God I render thee eternall thanks for all thy gifts both of grace

and nature bestowed on me and on all creatures.

2. O most liberall God thou hast don to me above all I can ask or desire.

3. O my Saviour what shall J render for all those numberlesse benefits , which I have and continually do receive from thee ?

4. O deare Saviour in gratitude for all thy mercies towards me , I offer and beseech thee to accept of my heart and soule , with what else thou hast bestowed on me.

5. O my Creatour and deare Redeemer, that I could be gratfull unto thee.

6. Teach me , my God , to render thee such thanks as may be most acceptable unto thee.

7. O would to God I had the gratitude of creatures both in heaven and earth to offer up unto thee my onely good : but all being too little, I beg thou wilt thy self supply these wants.

Friday, Obedience and Resignation.

1. **O** Most benigne Lord, let me but know what you would have me to do.

2. Sweete Jesus I offer my self both in time and Eternity, most entirely to accomplish thy will.

3. Although J should be lost , yet if it be thy will : for love of thee I most willingly yield to live in continuall affliction and torment.

4. I offer my self with all my heart , my sweete Saviour , in what I may possibly ,

in body, life and soule to be disposed of, by thy blessed will and pleasure.

5. Behold, sweet Lord for love of thee, I abandon and deny my senses, renounce my understanding, and wholly forsake my self to prove, and accomplish thy holy will.

6. Most deare God, for thy sake I firmly purpose, rather to dy a thousand deaths then once to be disobedient to thee.

7. O good Jesus, when shall I see that happy houre, wherein by perfect obedience and entire Resignation I shall wholly live in thee, and thou in me.

Saturday, Love of neighbour.

1. **M**ost mercifull Lord, I beseech thy infinit goodnes, so to illuminate the hearts of all sinners, that they may be truly penitent for their sins, to seek thee with all care who art the onely God.

2. I beseech thee my sweet Lord by the bowels of thy infinit mercies, that all such as seek after ambition and earthly delights, may turn all their affections to love thee.

3. Grant sweet Jesus through the merits of thy bitter Passion, that all those for whom thou hast suffered, may reape the benefit thereof.

4. Most mercifull Lord, I humbly beseech thee to comfort all afflicted soules.

5. Most sweet Saviour; give such grace and

vertue unto all creatures, as they may be truly conformable unto thy holy will.

9. Most mercifull God, release for thy own sake, and thy B. Mother's, all those who either in Earth or Purgatory, thou dost by justice punish.

Sunday, Love of Almighty God.

1. **T**Ake form me . O sweet Saviour, that which separateth me so farr from thee.

2. Purge my soule, O Lord, from all sin, and imperfection, by which it is defiled, and made unworthy of thy Image.

3. Behold, O my God, I hate 'and detest with all my heart, even the least offence that ever I have committed against thy divine Majesty.

4. Forgive, sweet Saviour, all that, which justly thou mightest lay to my charge : for that now I desire to be perfectly united unto thee.

5. My sweetest Lord, as a channell of all uncleannesse desirous to be purified, I present my self unto thee.

6. O Eternall God, I beseech thee, that I who am the least of all creatures, may by perfect love of thee, be elevated above all created things, and my spirit only satisfied in thee.

7. What shall I render thee my beloved Lord for all thou hast bestowed on me, that am but dust and ashes . and yet thou hast made all things for me.

*Aspirations for every day in the Week
upon the Passion of our blessed Saviour.*

Munday, Contrition.

1. **O** Vile and most detestable sin, by which I have so oft betrayed and sold thee my Eternall Father : yea even for a momentary pleasure,

2. **O** that I had never by ingratitude bound thy liberall hands, and therby deprived my self of thee, and of thy will, and mercifull pleasure in me.

3. **O** my soule unto what streights have thy sins and offences brought thy Saviour : would to God I had some seas of teares to shed for having thus often cruelly tormented thee.

4. **O**, if it had been thy will, my sweetest Jesu, I wish I might have endured, not only temporall but endless pains, rather then have caused the least part of thy affliction.

5. **O** Sacred wounds of my dearest Saviour in revenge of my cruelty, wound my heart with ten thousand darts of true remorse,

6. **O** sin how deformed and unjust art thou, that thus has't defiled the beauty of heaven and crucified my Immaculate Jesus.

7. **O** that I might with a thousand millions of lives, and infinit seas of blood, blot out

of my soule the guilt of thy death and Passion.

8. Sweet Jesus ingulfe and drown me in thy sacred wounds, that there I may learn to love.

Tuesday, Compassion.

1. **O** That I could shed for thee my Lord so many teares as the sea contains drops of water, in true compassion of thy torments.

2. O who will give water to my head, and a fountain of teares to my eyes, to weep upon thee, the love of my soule.

3. O love, and only comfort of my heart, what consolation hadst thou in all thy torments?

4. Alas, my well beloved; why am not I alwaies present to suffer with thee, at least by compassion on thy pains.

5. My sweet JESUS, O that I might be crucified with thee.

6. O love of my soule, that I might have had the priviledge of the lance to have rested in thy heart.

7. My dearest Saviour permit me the favour to remain at the foot of thy Cross, to the end that I may weep continually, sigh, bleed, cry, and consume in compassion of thee.

8. Give me an endless spring of teares, to wash away the sacred blood of my sweetest love, which still issueth as flowing rivers from thee.

Wensday , Imitation.

1. **O** Most sweet JESUS : give me grace in imitation of thy sacred Passion , most willingly to undergoe the burthen of this transitory life.

2. For that thou hast suffered so many and cruell torments for my sake ; let me never , O mercifull God , fly any tribulation , which thou shalt vouchsafe to send me by thy self or others.

3. My Jesus , to accompany thee in thy manifold afflictions , I would be glad , not onely to endure the wants which thou sendest me , but seek others , and never be satisfied in suffering with thee.

4. In imitation of thy nakedness , reproaches and whippings at the pillar ; I will endeavour to strip my self of all inordinate desires and affections.

5. I will continually follow thee my dearest Saviour with the Crosse of perfect obedience , and never for any difficulty leave the same till I come to dy with thee.

6. O my Eternall God , that wouldst for my sake be nailed to the Crosse : let me by true mortification be alwaies crucified with thee.

7. My loving spouse , I beseech thee , that with a full renunciation of my self , and perpetuall death of all earthly things I may irrevocably dy with thee.

Thursday, Thanksgiving.

1. **W**Hat thanks shall I yield unto thee my Eternall life, who wouldst endure unspeakeable torments to free me from the snare and fetters of death.

2. All you seraphins, and celestiall Spirits, with whatsoever hath been created praise my Redeemer for the unspeakeable price of my Redemption.

3. O my soule: how can'st thou devise to render the least part of due gratitude unto thy Jesus, who hath by his own humility so much exalted thee.

4. O let me ever acknowledge, my deare Saviour, that endless bond of gratitude, which thy Passion alone exacteth of me.

5. Sweet JESUS, that I could incessantly love thee, for these inestimable treasures, which thou by thy torments hast purchased unto me.

6. Good IESUS; since I have nothing but my self to offer in requitall of thy infinit love: I beseech thee to accept in love and gratitude what by right is thy own.

7. O eternall God, that I had a thousand hearts and lives to offer unto thee, who by thy death hast given and bequeathed thy self to me.

8. Grant, sweet IESUS, that thy dolorous death and Passion be ever imprinted in my heart by true thankfulness and imitation thereof.

Friday, Admiration.

O My God, who art thou, who hast endured so many and cruell torments? sweet and dearest love hast thou forgotten thy Majesty and glory?

2. O light of heaven, and splendour of thy Fathers glory, unto what art thou now reduced?

3. Alas, my Saviour, what art thou who art so despihtfully treated?

4. O love of loves, that through the excess of thy love, thou wouldst for me endure so bitter a death.

5. O love how strong art thou, which with thy force surmountedst him, that by no other means may be overcome.

6. O incomprehensible God, for whom dost thou suffer, but for miserable sinners, ungratefull creatures, thy enemies, children of the divell, and those who contemir thee.

7. O dearest love; that my heart is not pierced with thy dolours.

8. What were it o Lord, if I had all the loves of the world to unite and offer unto thee

9. My sweet Iesus, if I could reduce all thy drops of blood into teares of love, what were it compared unto thy love?

Said

Saturday, Ioy.

1. My heart and soule rejoyce and praise the mercies of my God who out of his infinite love hath died to give thee life.

2. O my delight, what joy will it give to my heart to receive that life, that infinite good, through the merits of thy most bitter and dolorous passion.

3. Sweet JESUS, I praise thee with eternall joy for having in thy most cruell death so perfectly accomplished the work of our Redemption.

4. It was by thee, O beloved Cross, that peace hath been established between God and man.

5. O triumphant glory, and most puissant King who by thy most sacred death, hast overcome the Prince of Hell, and delivered our souls out of his bondage,

6. O Heaven, Earth, sea, and all things therein; yield praises in our behalf unto the saviour of our souls; and let us rejoyce in the merits of his sacred passion,

7. If all my members were tongues, O how willingly would I employ them in the praise of thee my sweet saviour, and thy health-bringing wounds.

8. O all yee celestiall spirits assist me to love and praise my God, by the vertue of whose Passion your ruins are repaired.

9. Sweet JESUS, what glory and comfort is it unto human nature to be exalted in thee, unto the right hand of thy Eternall father.

Sunday, Love.

1. When shall it be, my crucified JESUS, that both the senses of my body, and powers of my soule shall be wholly employed in thy praise.

2. O my JESUS, when by perfect love and imitation shall I be daily crucified, and continually dy with thee.

3. O my beloved JESUS, when shall I love thee in such sort, as that thy sacred wounds be by burning love imprinted in my heart.

~~4. O my beloved JESUS, when wilt thou bring me into the wine cellar of thy blessed side and make me wholly drunke with the most sacred wine, which floweth from thy loving heart.~~

5. O when shall it be, my dearest JESU, that the flame of thy love shall pierce and wound my heart, that I may be wholly conformable unto thee.

6. Sweet JESUS let me love thee so unfaignedly as that by force of thy love, I neither feel, see, nor take comfort in any thing, but accompanying thee my afflicted Lord.

7. My sweetest Saviour, when shall I have my full and wisht repose within thy crucified armes.

8. O sacred wounds of my J E S U S, especially of his tender side; and most amorous heart, why do you not burn and consume my soule in the delightfull flames of his love.

An Oblation unto our B. Lady to say on any one of her Feasts 70. Ave Marias, and then during every day 5. Ave's and these Prayers following.

1. O B. Virgin Mary, and Eternall Queen of Angels, I offer my self unto you in all that I am, or ever shall be, beseeching you to receive me as your own.

2. O B. Virgin Mary, preserve me living and dyng from all evill, for I am your own.

3. O B. Virgin Mary, receive me for your own, ever govern, and protect me as your own and have mercy on my soule, when it shall part out of my body.

4. O mercifull Mother, through your holy departure, make joyfull my departure, and in the houre of my death, receive my soule.

A Prayer to Iesus Christ,

A Nima Christi sanctifica me,
Corpus Christi salva me,
Sanguis Christi inebria me,
Aqua lateris Christi lava me.

Gij

*Passio Christi conforta me,
 O bone IESU exaudi me,
 Intrà tua vulnera absconde me,
 Ne permittas me separari à te,
 Ab hoste maligno defende me,
 In hora mortis mea voca me,
 Es jube me venire ad te,
 Ut cum Sanctis tuis laudem Te
 in secula seculorum Amen.*

In English thus.

Soule of Christ sanctify me,
 Body of Christ save me,
 Blood of Christ inebriate me,
 Water of Christ's side wash me,
 Passion of Christ comfort me,
 O good JESU heare me,
 Within thy wounds hide me,
 Suffer me not to be separated from thee,
 From the malignant enemy defend me,
 In the houre of my death call me,
 And bid me come to thee,
 That with thy Saints I may praise thee
 For ever and ever, Amen.

When you passe by the B. Sacrament.

Divlisimum nomen Domini nostri Iesu Christi,
 & gloriose Virginis Mariae Matris ejus sit in æ.
 ternum benedictum.

In English.

Let the B. Name of our Lord JESUS CHRIST and the glorious VIRGIN MARY, his MOTHER be blessed for ever and ever.

And then offer your intention herein to get the pardon which is gained,

When you take Holy water.

*Aqua benedicta, sit nobis salus, protectio & vita.
Asperges me Domine hissope, &c.*

In English.

May this holy water be to us health, protection and life. Thou shalt sprinkle me o Lord with hissope, &c,

*How we may honour the most holy and B.
Name of the most glorious Virgin Mary,
by sayng these 5. Verses with
5. Psalmes.*

1. **M**ater amabilis Maria nomine,
Multò nobilior quocunque lumine.
Muni me miserum in tuo nomine,
Malignis obuians tuo iuvamine.
Magnificat.

2. *Anrora rutilans lunâque pulchrior ,
Astris fulgentior , & luce clarior ,
Afflictum respice qui nimis iracior ,
Averte jaculum hostis quo ferior .*

Ad Dominum cum tribularer .

3. *Regina nobilis , filia filii ,
Rosa consimilis & flori lilii ,
Resove flebiles lacte consili ,
Ruentes per dies huius exilii .*

Retribue seruo tuo .

4. *Iesse tu congruè vocata virgula
Immarcescibilis & sine macula ,
IESU jam florida o qui regis sæcula ,
Ipsa tu suggere ut solvas vincula .*

In Convertendo .

5. *Ancilla Domini sumens tam nobilis
Ave , quod Gabriel dedit mirabilis ,
Accipe tanticum servi inutilis ,
Adsis in omnibus mihi placabilis .*

Ad te levavi .

V. Dignare me laudare te Virgo sacrata .

R. Da mihi virtutem contra hostes tuos .

OREMUS.

C Oncede nos famulos tuos , quæsumus Domine Deus ,
perpetuâ mentis & corporis sanitate gaudere , &
gloriâ B. Maria Virginis intercessione , à præsentis libe-
rari tristitia , & æternâ perfrui lætitiâ . Per Christum
Dominum nostrum . Amen .

The 5. Verses Englished.

1. **O** Amiable Mother ô Mary hail by name,
 More noble then the light of natur's frame,
 Defend me, by your meanes, which way so'ere
 I goe,

And by your shel'ring help, preserve me from
 my foe.

2. Bright shining dawn, fairer then the moon,
 More sparkling then the starres, and brighter
 then the sun,

Look on me, wretch afflicted, and tormented, so,
 As to put by those darts, my foes do at me thr'o.

3. O noble queen, and daughter to thy son,
 Like to the Rose and Flower-de- Luce at noone,
 'Tis milk of your good counsel, must cherish us
 that weep,

'Tis you that from all banish't ruin's, must us keep.

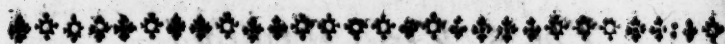
4. You are the rod of Jesse fittly nam'd,
 You neyther wither, nor with spot are sham'd,
 Pray to our Jesus, who the world doe's rule
 That I from bonds of sin, may save my soule.

5. O handmaid of our Lord, who took the
 noble haile

From wond'rous Gabriel's mouth, the world's
 great baile,

Receive the sacred Cantick, your worthless ser-
 vant sing's,

And gracious be to me, sweet Mary in all things.



LITANIÆ

B. P. N. FRANCISCI.

KYRIE eleison.

Kyrie eleison.

Christe exaudi nos.

Pater de cælis Deus,

Fili Redemptor mundi Deus,

Spiritus sancte Deus,

Sancta Trinitas unus Deus,

Sancte Francisce, Pater amabilis, ora pro nobis.

Pater admirabilis,

Pater benigne,

Pater venerabilis,

Vexillifer Jesu Christi,

Eques Crucifixi,

Imitator filii Dei,

Seraphim ardens,

Fornax Charitatis,

Arca Sanctitatis,

Cultor pacis,

Vas Puritatis,

Norma Justitiæ,

Speculum Pudicitæ,

Regula Pœnitentiæ,

Magister Obedientiæ,

Christe eleison.

Christe audi nos.

Miserere nobis.

Miserere nobis.

Miserere nobis.

Miserere nobis.

ORA PRO NOBIS.

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Exemplar Virtutum,
 Patriarcha Pauperum,
 Profligator Criminum,
 Lumen tuæ Patriæ,
 Decus Morum,
 Vivificator Mortuorum,
 Saturator Famelicorum,
 Obsequium Leproforum,
 Præco magni Regis,
 Forma Humilitatis,
 Consors Sublimitatis,
 Victor Vitiū,
 Dux Minorum,
 Prædicator Silvestrium,
 Portans dona Gloriæ,
 Auriga militiæ nostræ,
 Novis utens Prodigis,
 Cælum cæcis aperiens,
 Gratum gerens obsequium,
 Templum Christo consecrans,
 Hostes malignos proterens,
 Tenens vitæ bravium,
 Spargens virtutum munera,
 Amplians iter ad Gloriam,
 Agnus Dei qui tollis peccata mundi, **Parce**
 nobis Domine.
 Agnus Dei qui tollis peccata mundi, **Exaudi**
 nos Domine.
 Agnus Dei qui tollis peccata mundi, **Miserere**
 nobis.
 ✠ Ora pro nobis beate Pater Franciscus.
 ✠ Ut digni efficiamur promissionibus Christi.

LITANIÆ B. M. N. CLARÆ, VIRGINIS.

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Virgo Crucifixi amore saucia,

Virgo crucis ardentissima amata

Virgo stella clarissima,

Virgo sequens Agnum quocunque

Mater nostra honorificata,

Mater admirabilis,

Mater amabilis,

Mater sicut balsamum aromatizans,

Mater paranympa Christi,

Mater pulchræ dilectionis,

Mater puritatis nutrix,

Mater Obedientiæ magistra,

Mater scala Paradisi,

Mater gloria Filiarum,

Mater socia Angelorum,

Mater clipeus in te sperantium,

Mater protectrix Pauperum,

Mater consolatrix flentium,

Mater terror Infidelium,

Mater triumphatrix dæmonum,

Agnus Dei qui tollis &c.

Parce &c.

Agnus Dei qui tollis &c.

Exaudi nos &c.

Agnus Dei qui tollis &c.

Miserere nobis.

Ÿ. Ora pro nobis Beata mater Clara.

℞. Ut digni efficiamur promissionibus Christi.

O R E M U S.

F Amulos tuos quæsumus Domine, beatæ Vir-
ginis tuæ Claræ votivam commemorationem
recensentes, cælestium gaudiorum suâ facias in-
terventionem participes, & tui Unigeniti cohære-
des. Per eundem Dominum nostrum &c. Amen.

IESVS MARIA.

*Litaniæ dicendæ pro conversione Angliæ
ad Religionem Catholicam.*

K YRIE eleison.	Christe eleison.
Kyrie eleison.	Christe audi nos.
Christe exaudi nos.	
Pater de cœlis Deus,	Miserere nobis.
Fili Redemptor mundi Deus,	miserere nobis.
Spiritus sancte Deus,	miserere nobis.
Sancta Trinitas unus Deus,	Miserere nobis.
Sancta Maria,	Ora pro nobis.
Sancta Dei genitrix,	ora &c.
Sancta Virgo Virginum,	ora.
Sancte Michaël,	ora.
Sancte Gabriël,	ora.
Sancte Raphaël,	ora.
Omnes sancti Angeli & Archangeli,	orate.
Omnes sancti beatorum spirituum ordines,	orate &c.
Sancte Joannes Baptista,	ora.
Sancte Joseph,	ora.
Omnes sancti Patriarchæ & Prophetae,	orate.
S. Petre.	ora. S. Jacobe,
S. Paule,	ora. S. Philippe,
S. Andrea,	ora. S. Bartholomæe,
S. Jacobe,	ora. S. Mathæe,
S. Joannes,	ora. S. Simon,
S. Thoma,	ora. S. Thadæe,

S. Mathia,	ora.	S. Luca,	ora.
S. Barnaba,	ora.	S. Marce,	ora.
Omnes sancti Apostoli & Evangeliste.	orate.		
Sancte Joseph ab Aremathia,	ora.		
Omnes sancti Discipuli Domini,	orate.		
S. Eleutheri,	ora.	S. Celestine,	ora.
S. Victor,	ora.	Sancte Palladi,	ora.
S. Albane,	ora.	Sancte Patrici,	ora.
S. Georgi,	ora.	Sancte Carole,	ora.
S. Thoma,	ora.	Sancte David,	ora.
S. Juli & Aron,	orate.	Sancte Melite,	ora.
S. Socrates & Stephane,	orate pro nobis.	Sancte Julte,	ora.
S. Euvalde,	ora.	Sancte Germane,	ora.
S. Kiliane,	ora.	Sancte Lupe,	ora.
S. Osualde,	ora.	S. Quintigernne,	ora.
S. Rumolde,	ora.	Sancte Niniane,	ora.
S. Bonifaci,	ora.	S. Erconvalde,	ora.
S. Colmanne,	ora.	Sancte Felix,	ora.
S. Angule,	ora.	S. Corentine,	ora.
S. Alphege,	ora.	Sancte Cedda,	ora.
Sancte Livine,	ora.	Sancte Aidane,	ora.
Sancte Edmundede,	ora.	Sancte Eadberte,	ora.
Sancte Eduarde,	ora.	S. Willibrorde,	ora.
Sancte Kenelme,	ora.	Sancte Alaphe,	ora.
Sancte Arnulphe,	ora.	Sancte Beane,	ora.
Sancte Clare,	ora.	Sancte Mackure,	ora.
Omnes Sancti Marty-		S. Ethelholde,	ora.
res,	orate.	Sancte Donstane,	ora.
Sancte Gregori,	ora.	Sancte Honori,	ora.
S. Augustine,	ora.	S. Cuthberte,	ora.
		Sancte Sampson,	ora.

Sancte Maglori,	ora.	Sancte Richarde,	ora.
Sancte Manuete,	ora.	Sancte Brandane,	ora.
Sancte Mallone,	ora.	S. Columbane,	ora.
Sancte Laurenti,	ora.	Sancte Galle,	ora.
Sancte Suiberte,	ora.	Sancte Dei-Cola,	ora.
Sancte Pauline,	ora.	Sancte Columba,	ora.
Sancte Suithune,	ora.	Sancte Querae,	ora.
S. Wolstane,	ora.	Sancte Joannes,	ora.
Sancte Osualde,	ora.	sancte Winoce,	ora.
Sancte Vito,	ora.	Sancte Canise,	ora.
Sancte Walfride,	ora.	Sancte Egberte,	ora.
Sancte Richarde,	ora.	S. Willebalde,	ora.
Sancte Theodore,	ora.	Sancte Fintane,	ora.
Sancte Joannes,	ora.	Sancte Benedicte,	ora.
Sancte Hedde,	ora.	Sancte Beda,	ora.
S. Wolfranne,	ora.	Sancte Fiacri,	ora.
Sancte Gilberte,	ora.	Sancte Fursee,	ora.
Sancte Malachia,	ora.	Sancte Guthlaci,	ora.
Sancte Thoma,	ora.	Sancte Roberte,	ora.
Sancte Berine,	ora.	Omnes sancti Sacerdo-	
Sancte Aldelme,	ora.	tes, Monachi & Ere-	
Sancte Osmunde,	ora.	mitæ,	orate.
Sancte Laurenti,	ora.	Sancta Maria Mag.	ora.
Sancte Edmund,	ora.	Sancta Vrsula & So-	
Sancte Anselme,	ora.	cia,	orate.
Sancte Hugo,	ora.	Sancta Wenefrida,	ora.
Omnes sancti Pontifices		Sancta Dymrna,	ora.
& Confessores,	orate.	Sancta Brigida,	ora.
Sancte Eduarde,	ora.	Sancta Theresia,	ora.
Sancte Edilberte,	ora.	Sancta Editha,	ora.
Sancte Sebbe,	ora.	Sancta Ediltrudes,	ora.

Sancta Hilda ,	ora.	Sancta Batildes ,	ora.
Sancta Edilburga ,	ora.	Sancta Lioba ,	ora.
Sancta Ebba ,	ora.	Sancta Cuthburga ,	ora.
Sancta Oſita ,	ora.	Sancta Syra ,	ora.
Sancta Milburga ,	ora.	Sancta Walburga ,	ora.
Sancta Vereburga ,	ora.	Sancta Margarita ,	ora.
Sancta Fredefuida ,	ora.	S. Helena ,	ora pro nobis.
Sancta Thecla ,	ora.		

Omnes sanctæ Virgines & Viduæ, orate pro nobis.

Propitius esto , parce nobis Domine.

Propitius esto , Exaudi nos Domine.

Ab insidiis diaboli , Libera nos Domine.

A neglectu inspirationum tuarum , Libera nos Domine.

A mala & pertinaci voluntate , Libera.

A cæcitate cordis , libera.

A morte perpetua , libera.

Per mysterium sanctæ Incarnationis tuæ , libera nos Domine.

Per Nativitatem tuam , libera.

Per infantiam tuam , libera.

Per divinissimam vitā tuam , libera.

Per Passionem & mortem tuam . libera.

In die iudicii , libera.

Peccatores , Te rogamus audi nos.

Vt nobis parcas , Te rogamus.

Vt Ecclesiam tuam sanctam regere , & tueri digneris , Te rogamus.

Vt Sacerdotes in Britannia , pro Religione Catholica laborantes , custodire & adjuvare digneris , Te rogamus audi nos.

(112)

Vt Britanniam ad Catholicam Fidem & unitatem Ecclesie revocare digneris, Te rogamus &c.
Vt nos exaudire digneris, Te rogamus audi nos.
Fili Dei; Te rogamus audi nos.
Agnus Dei qui tollis peccata mundi; Parce nobis Domine.

Agnus Dei qui tollis peccata mundi; Exaudi nos Domine.

Agnus Dei qui tollis peccata mundi; Misere nobis.

Oremus.

Mentes nostras, quæsumus Domine, Paracletus, qui à te procedit, illumine & inducat in omnem, sicut tuus promisit Filius, veritatem.

Concede, misericors Deus, fragilitati nostræ præsidium, ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio à nostris iniquitatibus resurgamus.

Omnipotens sempiterne Deus, qui salvas omnes, & neminem vis perire; respice ad animas Britannorum diabolicâ fraude deceptas, ut omni hæreticâ pravitate depositâ, errantium corda resipiscant, & ad veritatis tuæ redeant unitatem. Per Christum Dominum nostrum. Amen.

DEO GRATIAS.

A DAYLY EXERCISE OF PRAYERS

With weekly Meditations upon
the Passion.

IN THE MORNING.

IN nomine Patris † &c. Pater : Ave : Cre-
do : Confiteor : &c.

I adore thee most Blessed Trinity, & give thee
thanks for all benefits bestowed upon me, es-
pecially, for my Vocation to this State, the
use of Sacraments, & other Divine helps; &
particularly, that thou hast preserved me this
night, wherein perhaps many have been sum-
moned before thee, to give an account of their
lives; The living O God shall bless & glorify
thee, as I will this day.

O Eternall Father, to thee I offer up my self,
with whatsoever I am able to doe; admit O Gra-
cious Father, these first fruites of my love, uni-
ted with the merits of thy beloved Son.

H

O B. J E S U S , I purpose through thy Grace, to walk the paths of thy H. Commandements, performing the duty of a good Christian by the practise of all Vertues, especially of N. Grant O Lord, that I may doe & suffer all things, according to thy Holy will.

Come O Holy Ghost, direct, assist & comfort my distressed Soul, with thy Grace, that I may shun all Sin, especially N. I have hitherto greivously offended thee; but I will be more watchfull over my wayes; Help me I beseech thee in this my spirituall warfar, for thou hast promised, that I shall walk amongst Serpents & Basilisks, & trample over Lyons & Dragons.

Help me also O Holy Angels & glorious Saints, thou especially O Sacred Virgin Mother, with thy chaste Espous S. JOSEPH. Protect me O Angell Guardian, & Yee O Holy NN. my Patrons for this day; that I fall not into the snares of Satan. But thou O my God & my All, art my cheife hope; let the flames of thy Divine Love consume all evill affections in me, that I may for ever love & obey thee.

A N O B L A T I O N.

O B. J E S U S, in union of thy N. I offer up all my thoughts, words & deeds, purposing to practise the Vertue of N. & shun the Vice

of N. beseeching thee, that all I doe or suffer,
may be acceptable to thee, for NN. through
the Mediation of my glorious Patrons NN.
Amen.

Bless me O JESU, with thy Sacred Virgin
Mother † Bless me all yee Holy Saints &
Angels, specially my Angell Guardian, & Ho-
ly Patrons NN. †. O Eternall God, Father,
Son, & H. Ghost, bless † & keep me, now
& for ever. Amen.

IN THE EVENING.

IN nomine Patris &c.

O Most Blessed Trinity, I glorify thee with
all the Saints & Angels, for all favours, at all
times bestowed upon me, especially this day.
(*make a survey of Gods favours to thee.*) Alas what
thanks can I return to thee, for these, & all
thy gracious benefits?

O God who hast observed all the motions of
my heart, & all my words & actions, Enlighten
me, that I may know wherein I have offended
thee, & what is wanting to me, that I may be-
wayl my sins, & through thy Grace amend my
life. (*Examine thy conscience through all houres &
duties of that day, towards God, thy Neighbour, &
thy selfe; considering wherein thou hast offended by
thought, word or deed.*) Lord be mercifull to me

H ij

a sinner ! Behold here my God , what sins I have
 rendred thee for thy gracious gifts ; It greives
 me , that , I have offended thee ; Pardon me
 O my God , through the Cross & Passiō of thy
 dearest Son , the merits of the Sacred Virgin ,
 & all Angels & Saints , especially N N. I pur-
 pose hereafter never more to offend thee , &
 to undergoe all Crosses for the satisfying my
 transgressions against thee , & purchasing Gra-
 ce , for the amendement of my life.

A N O B L A T I O N .

O B. J E S U S , I offer up to thee , thy N. as
 a propitiation for all my sins , especially of this
 day ; Uniting therewith the merits of thy Sacred
 Mother , & all Angels & Saints , especially my
 Patrons NN. to whose protection I now & for
 ever commend my self.

Bless me O J E S U S &c.





MEDITATIONS V P O N T H E P A S S I O N .

For every day of the week.

S U N D A Y .

Washing of the Feet.

C O N S. 1. Who washeth? God, thy Creator, Redeemer & giver of all good things.

2. Whose feet he washeth? of ignoble persons, great sinners, & his own betrayer.

3. Why he washeth? to give example of meekness, & teach us to cleanse our Soules, ere we approach his Altar.

Affect : Oh my J E S U , that I could love thee & all creatures, as I ought, & thou desirest !

Resolve, To practise the Vertue of *Charitie*, & shun the vice of *Envie*, in occasions best known to thy self.

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M U N D A Y.

Prayer in the garden.

C O N S : 1. How C H R I S T prayeth, kneeling, prostrate, & with instance : & thou how tepid.

2. What's his prayer? That his Chalice may passe, yet with resignation to obey his Fathers will : doe thou pray thus.

3. How he sweats, blood, in great drops, in great sorrows ; wilt thou rely on thy own strength?

Affect : Oh my J E S U, that I could humble myself to Thee, & all creatures for thee.

Resolve, To practise *Humilitie* & shun *Pride*, &c.

T U E S D A Y.

Mocking before Herod.

C O N S : 1. How J E S U S betrayed, apprehended, & manacled, is led to Annas, Caiphas, Pilate & Herod : Follow him in this sorrowfull Pilgrimage.

2. How He is every where falsely accused, & yet is silent; be silent too, when injur'd.

3. How before Herod, he is cloathed & mocked as a Foole; if thou beest a Christian, imitate CHRIST's self-denya'll.

Affect : Oh my JESU, that I could contemn my own will for thy sake.

hun

Resolve, To practise Self - denyall, & self-love, &c.

W E D N E S D A Y.

Whipping at the Pillar.

CONS : How JESUS led back to Pilate, is there accused as a Blasphemer, Seducer & Traitor; Barabbas though a Murderer, is preferred before him; can'st thou repine, when vilified?

2. How that Innocent Body uncloathed, & bound to the Pilar, is whipt for thy sins; thou sin'st, & he suffers.

3. How barbarously those Soldiers treat thy JESUS; Oh cruelty! this he suffers for thee: Bath thy heart in his saving blood.

Affect. Oh my JESU, that I could bear all

Crosses, from all persons, for the love of Thee
Resolve, To practise Patience, & shun Anger, &c.

T H U R S D A Y.

Crowning with Thorns.

CONS : 1. How J E S U S thus bleeding, is
 crown'd with sharp Thorns ; this Crown
 is instead of a Crown of Glory.

2. How they cloath him in scarlet, put a reed
 in his hand for a Scepter, & then kneeling deride
 Him. O my J E S U thou art a King indeed; reign
 for ever in my heart.

3. How J E S U S, thus adorned is led forth
 by Pilate, & shown to the Jewes, with, *Behold
 à Man* : O sad Spectacle ! Yet still, they cry,
Crucify Him : Oh ! the heavy weight of my sins.

Affect : Oh my J E S U, that I could obey Thee,
 even to loss of life.

Resolve, To practise Obedience & shun Sloath,
 &c.

F R Y D A Y.

Carrying the Cross.

CONS : 1. How JESUS thus derided, whipped & crowned, goes forth carrying the Cross, whereon he is to be sacrificed for thy Sins.

2. What shouts of joy the Jewes make after Him, through the streets of Jerusalem : thus is Innocency despised.

3. How the devout women meet & bewaile Him : thy hard heart sheds not one Teare amidst these his sorows, or for thy own sins.

Affect. Oh my JESU, that I could abandon all sensuall satisfactions for the Love of Thee!

Resolve, To practise *Temperance*, & shun *Gluttony*, &c.

S A T U R D A Y.

Crucifying of Iesus.

CONS : 1. How JESUS with much pain & shame, arrived to Mount Calvary, is again uncloath'd, & thus all his soares are renewed : My Sins not blotted out by Repentance, shall one day be disclosed to the whole World.

2. How they stretch thy **J E S U** upon the Cross, fastning him with nayles therunto, & then raise him up, where he hangs between two theeves; Oh what ignominy!

3. How He there hangs for the space of three houres, reviled by Jews & Gentiles, forsaken by his Disciples, drenched with gall & vineger, peirced to the heart with a speare, yet He prays for his Enemies: Enter, & make thy aboade in that love-wounded-Heart.

Affect: Oh my **J E S U** that I could imitate Thee in the purity of thy Life & Doctrine.

Resolve, To practise *Modesty* & shun *All contrary Therunto*, &c.





A Method for Meditation.

1. **P** Reparation hath 3. parts.
Presence of God, Choyce
of matter, and Invocation.
2. Meditation it self hath 3. parts.
Consideration, Affection, and
resolution.
3. Conclusion hath 3. parts. Thanks-
Giving, Oblation and Prayer.



A Prayer before Meditation.

O my God, my Sovereign, my Creatour and my All ; I here most humbly prostrate myself with the profoundest adoration J am possibly capable of, before your devine Majesty, earnestly imploring à continuance of your blessings vpon me, your poor needy Creature, and that you would be pleased out of your infinite bounty, by meanes of your holy spirite so to illuminate my vnderstanding, inflame my will, recollect from distractions and strengthen in good resolutions all the powers of my soule, as that J may worthily, attentively and devoutly performe this sublime exercife of mentall prayer J am now vndertaking, to your honour and glory, the comfort of my own distressed soule, the joy of the Saints in heaven, and the edification of men on earth, thro' your mercyes the meritts of my Blessed Saviour and the inspirations of your Cœlestiall Paraclæt Amen.

A Prayer after Meditation.

BEhold O my God, Behold, o my most patient and merciful Lord, how J have passed over this time of Meditation, and treating with thee; with how much negligence, sloth, coldnes, and distraction, and with how litle feeling of thy good motions within me : but thou O Lord knowest all my infirmities and Miseries and therefore J crave of thee pardon for them. J thank thee also most heartily and humbly, for all the good thoughts and suggestions, which have presented themselves to my mind, in time of this my meditation, as most holy Embassadors sent from thy heavenly Throne, to deale with me for the gaining of thy kingdome; whos blessed voices and most profitable speeches, J beseech thy divine goodnes, to give me grace to imprint in my heart, and seeke to put in execution, in the course of my life to come : to the end that my judgment and Damnation, be not the more grievous in respect of thes thy Benefits, but rather that my life being mended therby, and my soul stirr'd up to more zeale of thy service, J may be finally made partaker with thy true Children, of that eternall blis which thou hast prepared, for such as love, feare and serve thee and yeeld obedience to those holy inspirations which thou sendest them for their eternal happines, Amen.

A Table of dayly Patrons, Meditation

Day.	Patron.	Meditation.
Sund.	<i>H. Angels.</i>	<i>washing feet</i>
Mund.	<i>Apcstles.</i>	<i>Prayer in the Garden.</i>
Tuesd.	<i>Martyrs.</i>	<i>Mocking.</i>
Wednesd.	<i>Bishops.</i>	<i>Whipping.</i>
Thursd.	<i>Doctors.</i>	<i>Crowning.</i>
Frid.	<i>Confessors.</i>	<i>Carrying the Cross.</i>
Saturd.	<i>Virgins.</i>	<i>Crucifying.</i>

ation *Vertues, Vices, and Intentions.*

ion. vertue.	Vice.	Intentions.
g. fe. Charity.	Envie.	For the H. church.
in th. Humility.	Pride.	For Vnion of Chri- stian Princes.
den. If denyall	Self love.	For benefactors.
g. Patience.	Anger.	For Religious or- ders.
g. Obedience.	Sloath.	For conversion of Infidells.
the temperãce.	Gluttony	For soules departed.
g. Modestie.	Impurity	For distressed persōs

Prayers, rites, and intentions.

intensions. Vice.

